English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

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The Qur'an and its sciences

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The Qur'an is the Word of Allah

The fourth question of Fatwa no. 3239

Q4: In the Glorious Qur'an we read (what means): ﴾Mûsâ (Moses) said: "Verily, I seek refuge in my Lord and your Lord﴿ **We also read:** ﴾And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower﴿ **We also read many other quotations throughout the Glorious Qur'an. How then can they be a part of the Qur'an, the ancient Words of Allah?**

A: Words refer to both wording and meaning. They may also refer to only one of them based on contextual evidence. However, one who quotes words directly, literally, and without changing the meaning is only a reporter. In such a case, words are ascribed to the one who spoke them. But if the reporter, while maintaining the meaning, quoted the words liberally; the wording is said to be his own while the meaning is said to belong to the one who spoke them. To the latter category belongs those occurrences in the Qur'an narrating the history of past nations, as the one in which Allah (Exalted be He) says: ﴾Mûsâ (Moses) said: "Verily I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"﴿

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To the same category also belongs Allah's Statement: ﴾And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways -﴿ The abovementioned two Ayahs are called Qur'an and ascribed to Allah's Words in terms of wording and phrasing, for being worded and phrased by Allah, not Musa (peace be upon him) or Pharaoh. They are in that sense Allah's not those of Musa or Pharaoh. They are ascribed to Musa or Pharaoh as far as the meaning is concerned. They are a paraphrasing of their actual uttered words. In any case, both the wording and the meaning are eternally known by Allah Who ordered they be recorded in Al-Lawh-ul-Mahfuzh (the Preserved Tablet). Later, Musa and Pharaoh uttered these words in their language the same as written in Al-Lawh-ul-Mahfuzh. Then Allah related their words in His own wording and phrasing in the time of our Prophet Muhammad (peace be upon him), and they were ascribed to them (i.e., Musa and Pharaoh who spoke them) respectively.

As for describing the Words of Allah as "ancient": neither the Sahabah (Companions of the Prophet) nor the Imams of Salaf (righteous predecessors) are reported to have described Allah's Words as

ancient. In fact, Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) in the time of the (Creation-of-Qur'an) Trial maintained that the Qur'an is the uncreated Word of Allah while their opponents described it as created. Thus, describing Allah's Words as "ancient" is a novel term. If we were to assume that, we would say that Allah's Words are ancient as to type and new as to events. Actually, Allah (Exalted be He) still speaks and will continue to speak as He wills forever. On the Day of Resurrection, He will address believers and nonbelievers as He wills, as authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Ady Ibn Hatim (may Allah be pleased with him) that the Prophet (peace be upon him) said:

﴾There will be none among you but his Lord will speak to him, and there will be no interpreter between him and Allah...﴿ There are also many other Hadith to the same effect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6137

Q: A friend of mine raises doubts regarding the authenticity of the Mus-hafs (written copies of the Qur'an) we have nowadays. He claims that they contain interpolations and, according to him, there was a scribe who refused to hand the manuscript (copy) of the Qur'an that he had to 'Uthman Ibn 'Affan (may Allah be pleased with him) which was in Yemen. My friend went on elaborating his claims and told me about the book from which he derived the information upon which he bases his argument. I became angry and refused to give ear to his claim any longer. Therefore, I wrote to you requesting your Fatwa on this issue and information on how the Qur'an was transmitted, for I face such situations for being a member in Tabligh and Da'wah (a group calling to Islam).

A: The Qur'an is Allah's Word which Jibril (Gabriel, peace be upon him) received from Allah and recited

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to Muhammad (peace be upon him), who in turn listened and learned it carefully from Jibril exactly as spoken by Allah (Glorified and Exalted be He). Moreover, Allah (Exalted be He) caused Muhammad (peace be upon him) to memorize it by heart. Allah (Exalted be He) says (what means): ﴿Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.﴾ ﴿It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân).﴾ ﴿And when We have recited it to you [O Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel)], then follow its (the Qur'an's) recital.﴾ ﴿Then it is for Us (Allâh) to make it clear (to you).﴾ In his Tafsir (exegesis of the Qur'an), Ibn Jarir (may Allah be merciful with him) said, "The exegetes of the Qur'an differed regarding the reason why it was said to the Prophet (peace be upon him): ﴿Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.﴾ Some of them view that it was said to him because once any part of the Qur'an was revealed to the Prophet (peace be upon him), he would hasten to memorize it out of deep love for it. Hence, he was ordered not to hasten and recite the revelation to memorize it for Allah will engrave it on his memory.

Other exegetes view that it was said to him because he was always reciting the Qur'an for fear that he might forget it, whereupon he was ordered not to move his tongue hastily reciting the Qur'an, for Allah would collect it in his chest, and He would make it easy for him to recite it (in the same way that it was revealed to him). And because Allah would make him recite the Qur'an, he shall not forget it. Allah (Exalted be He) says: ﴿Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴾ Accordingly, Allah safeguarded the Qur'an for Muslims. The Qur'an was, therefore, transmitted from the Prophet (peace be upon him) to his Companions, who committed it to memory and writing; who in turn transmitted it to future generations fresh and pure, without any distortion or interpolation in it. It was compiled into a single book by Abu Bakr Al-Siddiq (may Allah be pleased with him) during his caliphate under the supervision of Zayd Ibn Thabit (may Allah be pleased with him). Then it was complied by 'Uthman during his caliphate according to one Harf (way of reciting), so that the Ummah (nation) would not disagree therein.

Thus, whoever claims that the Qur'an is not divinely-guarded and preserved or has been exposed to any additions or deletions is astray and is leading others astray. Such a person is to be asked to repent, and if he does, he will avert punishment. Otherwise, authorities must impose capital punishment for apostasy, as his claim contradicts the Statement of Allah (Glorified and Exalted be He): ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴿ It also conflicts with the Ijma' (unanimous consensus) of the Ummah that the Qur'an is divinely-safeguarded. On this basis, Muslim scholars have denounced the Batiniyyah Shia claim that the Qur'an Muslims have today is flawed and that it is they who have its preserved version. Indeed, this is one of the worst of all lies!

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The third question of Fatwa no. 6793

Q3: I heard some scholars ask: Which is better, the Qur'an or 'Eisa ibn Maryam (Jesus, son of Mary, peace be upon them)?

A: The Qur'an is the Speech of Allah; it was not created, whereas 'Eisa (peace be upon him) is a human being who was given birth to by Maryam the daughter of 'Imran (peace be upon them). Thus, the Qur'an is better.

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The fourth question of Fatwa no. 7482

Q4: Is the Qur'an words or a Du'a' (supplication), as some people say?

A: The Qur'an is the Word of Allah. Jibril (Gabriel, peace be upon him) heard it from Allah, the Lord of the Worlds, then revealed it to Muhammad (peace be upon him) and recited it for him. However, it does also contain some invocations, such as: ﴾(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."﴿ This invocation is also an Ayah (Qur'anic verse) from the Words of Allah (Exalted be He).

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The eighth question of Fatwa no. 9450

Q: Is the Qur'an written in the Mus-haf (Qur'an-book) that we have today the very same words that were revealed by Allah (Glorified be He), or is there another text besides that which is written nowadays in the Mus-haf?

A: The written copy of the Qur'an that we have today is the Speech of Allah (Glorified and Exalted be He);

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He indeed spoke it, Jibril (Gabriel, peace be upon him) heard it from Him, and brought it down upon the Prophet Muhammad (peace be upon him) who recited it to the people and asked that it be recorded. Thus, the Sahabah (Companions of the Prophet, may Allah be pleased with them) wrote it down, and the Salaf (righteous predecessors) transmitted it until it reached us.

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The inimitability of the Qur'an

The fifth question of Fatwa no. 6193

Q5: What challenge has Allah made to those doubting that the Qur'an was revealed to the Messenger of Allah (peace be upon him)?

A: Allah has challenged them to produce the like of the Qur'an, or ten Surahs (chapters) of the Qur'an, or even just one Surah, but they failed. Allah (Exalted be He) says (what means): (Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another.") He also says: (Or they say, "He (Prophet Muhammad صلى الله عليه و سلم) forged it (the Qur'an)." Say: "Bring you then ten forged Sûrahs (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!")

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Allah (Exalted be He) also says: (Or do they say: "He (Muhammad صلى الله عليه وسلم) has forged it?" Say: "Bring then a Sûrah (chapter) like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!")

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Compiling the Qur'an into a single book and its ordering

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The second question of Fatwa no. 2376

Q: Who was it who named the Surahs (chapters) of the Qur'an? Was it the Messenger of Allah (peace be upon him)? And why?

A: We do not know of a text that was authentically reported from the Messenger of Allah (peace be upon him) about the naming of all the Surahs. But the names of some of the Surahs are reported in Sahih (authentic) Hadith, such as Surahs Al-Baqarah and Al-'Imran. As to the names of the other Surahs, it appears most likely that they were named by the Sahabah (Companions, may Allah be pleased with them).

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Fatwa no. 3132

Q: A person led the people in the 'Isha' (Night) Prayer and recited after Al-Fatihah Surah Al-Masad in the first Rak'ah (unit of Prayer), then Surah Al-Fil in the second Rak'ah. What is the ruling on this? May Allah reward you the best!

I heard from some instructors in religion that it is impermissible to recite the Surahs out of their order in the Mus-haf (written copy of the Qur'an).

A: There is no harm in this. However, it is much better to observe the order of the Mus-haf in Salah, that is, to recite a Surah in the second Rak'ah which sequentially comes after the Surah recited in the first Rak'ah.

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The fifth question of Fatwa no. 4497

Q5: I heard some people say that the Surahs of the Qur'an should be arranged according to the order of their revelation, and that it was arranged in its present order by Abu Bakr (may Allah be pleased with him). Is it permissible to arrange the Surahs of the Qur'an according to their order of revelation? What is the ruling on the current order?

A: The order of Surahs and Ayahs of the Qur'an should be kept as it is now; no one should tamper with this order. The Sahabah (Companions of the Prophet) learned the order of the Ayahs from the Messenger of Allah (peace be upon him) and there was consensus among them. The arrangement of the Ayahs was made by literal instruction of the Messenger of Allah (peace be upon him), whereas the arrangement of the Surahs was by the Ijtihad (juristic effort to infer expert legal rulings) of the Sahabah (may Allah be pleased with them). Our advice is to learn the Qur'an, recite it, contemplate it, act upon it and call people to believe in it, as it is in its present order.

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Moreover, we must keenly apply the Sunnah of the Messenger of Allah (peace be upon him), for it is the second Wahy (Revelation) that explains that which underlies the meanings of Allah's Words.

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The first question of Fatwa no. 4735

Q1: When I was printing a copy of Juz' 'Amma (the last 30th of the Qur'an), which has footnotes giving the meanings of the difficult words, I noticed that the Surahs were arranged in reverse order, starting with Surah Al-Nas and ending with Surah 'Amma.

Please advise if this order is permissible and whether the order of the Qur'anic Surahs is Tawqifiy (bound by a religious text and not amenable to personal opinion) or not?

May Allah reward you with the best!

A: It is obligatory that the order of Surahs should be as they are in the 'Uthmany script of the Mus-haf (written copy of the Qur'an). Consequently, the last Juz' should start with Surah 'Amma (Al-Naba') and end with Surah Al-Nas.

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The first question of Fatwa no. 4909

Q1: Is it permissible to recite the Surahs of the Qur'an in an order other than that of the Mus-haf (written copy of the Qur'an), such as if to recite Surah Al-Falaq before Surah Al-Nas or something like that?

A: It is better to recite the Surahs in the order of the 'Uthmany script of the Mus-haf starting with Al-Fatihah, Al-Baqarah, 'Al-'Imran, and ending with Surah Al-Nas. Consequently, reciting Surah Al-Falaq before Surah Al-Nas is in agreement with the order of the 'Uthmany script of the Mus-haf, not the contrary. However, reciting Surah Al-Nas, Surah Al-Falaq and then Surah Al-Ikhlas with the purpose of learning is unobjectionable.

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Diversity of the Qira'at of the Qur'an

(Part No. 4; Page No. 22)

The third question of Fatwa no. 1977

Q3: It is said that the various Qira'at (recitation styles) of the Qur'an may lead to difference in the meanings of the Qur'an, such as Ayah (13) in Surah Al-Isra', saying: ﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا [(meanings of which are translated as:) And on the Day of Resurrection, We shall bring out for him a book which he will find wide open].﴾ **?**

A: It is authentically reported from the Prophet (peace be upon him) that the Qur'an was Divinely revealed in seven approved ways of recitation (Ahruf, sing. Harf) i.e. seven Arab accents and dialects with the aim of facilitating recitation, as a mercy from Allah (Exalted be He) to mankind. The recitations of the Qur'an have been transmitted by Tawatur (a significant number of narrators whose agreement upon a lie is impossible) and the reality of the Qur'an confirms this. All the Qira'at (recitation styles) of the Qur'an were a revelation from Allah, the All-Wise, Worthy of all Praise. Therefore, the diversity of Qira'at are not due to distortion, alteration, or ambiguity in the meanings of the Qur'an. They do not imply contradiction or confusion in the intended objectives. Rather, they confirm and explain one another. Certain meanings according to some Qira'at may differ, yet this difference aims at achieving a goal in the Shari'ah (Islamic law) or providing a benefit for people, while remaining consistent in meaning, agreeing in objectives, forming a part of one complete, perfectly accurate legislation body, without the slightest blemish of conflict or contradiction among them.

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For example, according to the reported Qira'at of the Ayah cited by the questioner:﴿وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا﴾ first: if when reading the word (ونخرج) ["Wa nukhriju"] the letter "ن" (Nun) is pronounced with Damm (vowel point that sounds like "u") and the letter "ر" (Ra') is pronounced with Kasr (vowel point that sounds like "i"); and when reading (يلقاه) ["Yalqah"] the letter "ي" (Ya') is pronounced with Fath (vowel point that sounds like "a"), with the letter "ق" (Qaf) de-emphasized, the meaning will be: on the Day of Resurrection We shall bring out for every person a record i.e. the record of their good and bad deeds, which they will receive spread open. The blessed people will take their records with their right hands while the wretched will take theirs with their left hands. Second: if when reading ﴿يَلْقَاهُ مَنْشُورًا﴾ the letter "ي" (Ya') is pronounced with Damm (vowel point that sounds like "u") with the letter "ق" (Qaf) emphasized:

"Yulaqqahu manshura" the meaning will be: on the Day of Resurrection We shall bring out for every person their record of deeds, which they will be given spread open. So, the two Qira'at convey the same meaning in the end, because in either case, received or been given, humans will take the records of their deeds.

Similarly, Allah says: (فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ [(meanings of which are translated as:) In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies]) If when reading (يكذبون) ["Yakdhibun"] the letter "ي" (Ya') is pronounced with Fath ("a"), the letter "ك" (Kaf) has Sukun on it (vowelless), and the letter "ذ" (Dhal) is pronounced with Kasr ("i"), the meaning will be: Tell lies about Allah and the believers. The word (يكذبون) may also be recited: "Yukadh-dhibun", where the letter "ي" (Ya') is pronounced with Damm ("u"), the letter "ك" (Kaf) with Fath ("a") and the letter "ذ" (Dhal) with Shaddah (double consonant), in that case the meaning will be: Belie the Messengers regarding their revealed messages.

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It is apparent that the meanings of the two Qira'at are congruous with each other; each of them shows a characteristic of the hypocrites. The first described them with telling lies about Allah (Exalted be He), His Messengers, and people; whereas the second described them with belying the Messengers as regards the Divine Law and the Truth that was revealed to them. So, both are true, for the hypocrites combine both telling lies about and belying Messengers.

Consequently, it becomes clear that the diversity of the Qira'at of the Qur'an is divinely meant for a Divine Wisdom. The diversity of Qira'at is not a production of human perversion or alterations and it does not result in error, contradiction, or disorder. Rather, in all cases, the meanings of these recitations are consistent and agreeing in their ends.

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The first question of Fatwa no. 2638

Q1: What is the place of articulation of the letter "ض" (Dad)? What is the characteristic voice of this sound when uttered from its correct place of articulation? Some people in Pakistan and India mispronounce the letter "ض" (Dad) in Surah Al-Fatihah, in the part saying: (وَلَا الضَّآلِّينَ) "Wala Ad-Daleen" as follows: [Walaghdaal-Daleen] or [Walad dwal-leen]; they pronounce it like the letter "د" (Dal). Others pronounce it like the letter "ظ" (Za'). The difference between these letters is clear when each of these letters is uttered from its proper place of articulation.

The first group gave a legal decision to the effect that it is not permissible to offer Salah behind whoever mispronounces this letter in the manner used by the second group or at the least the reward will not be complete. I would like Your Eminence to show the proper way of articulating the letter "ض" and the difference between it and the letter "ظ". Please elaborate on the issue and judge the dispute between the two mentioned groups.

Q: First: The letter "ض" is articulated from the right or the left edge of the tongue following the place of articulating the letter "ي" (Ya') and before the articulation point of the letter "ل" (Lam). The letter "ل" is articulated from the nearest part of the sides of the tongue (nearest to the mouth) and the end of its tip with the upper teeth on the opposite side. The sound of the letter "ض" is nearly between the sound of the letter "د" pronounced emphatically and the letter "ظ". It is wrong to pronounce the letter "ض" as mentioned in the question.

Second:

Whoever is able to correctly pronounce the letter "ض", from the correct place of its articulation, should do so. Whoever fails to correct his pronunciation of the letter "ض" or any other letter is excused and his Salah is valid. However, he may only lead in prayer those who pronounce like or less than him. Mispronouncing the letters "ض" and "ظ" is more excusable than any other letter, because the articulation points of "ض" and "ظ" are close to each other and it is difficult to differentiate between their pronunciation, as stated by a group of religious scholars including, Al-Hafiz Ibn Kathir in his interpretation of Surah Al-Fatihah.

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The third question of Fatwa no. 7339

Q3: Is it permissible to recite the Qur'an during Salah (Prayer) in the Warsh style of recitation, taking into consideration that we usually recite in the Hafs style on the authority of 'Asim ?

A: The Warsh style of recitation on the authority of Nafi' is sound and authentic in itself, according to the scholars of Qira'at (recitation styles of the Qur'an), but reciting in a way that the people are not familiar with, such as the Hafs style, may confuse them; it is therefore preferable not to do this. However, if the person who is reciting according to it is praying alone, they can use it, because the possible confusion is excluded.

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The third question of Fatwa no. 4161

Q3: I read in the Qur'an the Ayah: (إن رحمت الله قريب [(meanings of which are translated as:) Surely, Allâh's Mercy is (ever) near to the good-doers].) **transliterated in English as: "Inna Rahmata Allahi Qaribun" (Surah Al-A'raf, 7: 56) where the letter "ت" (Ta') is open although it should be a consonant, as written in standard modern Arabic. What is the ruling on this?**

A: This style of its writing is according to the 'Uthmany calligraphy; as to the Ta', it is not a consonant, but an open Ta' (ت).

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Reciting the Qur'an and dividing it into portions for reading

The fifth question of Fatwa no. 968

Q5: Which is better to do during the daytime of the blessed month of Ramadan: to recite the Qur'an or offer voluntary Salah (Prayer)?

A: Chief among the teachings of the Prophet (peace be upon him) in the month of Ramadan is that he used to offer much of the forms of 'Ibadah (worship). Jibril (Gabriel, peace be upon him) used to meet him every night of Ramadan to revise the Qur'an with him. The Messenger of Allah (peace be upon him) was the most generous of all people and in the month of Ramadan, when Jibril used to meet him, he was even more generous than the freely flowing wind, sent with rain and welfare. Thus, his generosity would peak in Ramadan. He would give much Sadaqah (voluntary charity), beneficences, recite the Qur'an, offer Salah, recite Dhikr (Remembrance of Allah) and observe I'tikaf (seclusion for worship in a Masjid). Such was the Prophet's code of conduct in this month. As for giving preference to reading the Qur'an over offering voluntary Salah, this is something that differs according to the conditions of people, which is to be determined only by Allah (Glorified and Exalted be He), Who encompasses everything.

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The seventh question of Fatwa no. 687

Q7: It is known that Surah Al-Ikhlas is equal in reward and merits to one-third of the Qur'an. If a person recites it three or four times, will they gain merits equal to the merit of reciting the entire Glorious Qur'an?

A: Allah's Bounties are of limitless generosity. If it is confirmed that the Hadith means that Surah Al-Ikhlas is equal in reward and merits to one-third of the Qur'an, then a person who recites it thrice will have the reward of reciting the entire Qur'an. Muslims should remember their Lord, recite the Qur'an as much as they can, do good as much as possible; hoping for Allah's rewards and the best recompense.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 4; Page No. 29)

The fourth question of Fatwa no. 829

Q4: If reciting Surah Al-Ikhlas three times is equal in reward to reciting the whole Qur'an, would a Muslim be committing a sin if they give up reciting the whole Qur'an sufficing with this Surah?

A: It is authentically reported that the Messenger of Allah (peace be upon him) said: ("Religion is sincerity (Nasihah)" and he repeated this sentence three times. It was asked, "To whom, O Messenger of Allah?" He said, "To Allah, to His Book, to His Messenger, to the leaders of the Muslims and to the common Muslim.") Sincerity to Allah's Book (Exalted be He) can be achieved by reciting it and contemplating the meaning of its Ayahs, by following its advice and abiding by its rules through obeying its commands and avoiding its prohibitions. There is no doubt that reciting only Surah Al-Ikhlas rather than the entire Qur'an does not conform to having sincerity to Allah's Book. Also, sincerity to oneself cannot be attained by people doing this as they deprive themselves of the benefits to be gained from reading the whole Qur'an such as earning the reward of reading, increasing one's Iman (faith), knowing Halal and Haram rulings (what is lawful and what is prohibited), knowing what is obligatory, supererogatory or reprehensible, in addition to acquiring the good manners and morals preached in the Qur'an. Depravation of such great virtues of reading the whole Qur'an must be a strong deterrent to every Muslim not to forsake reading the Book of Allah. It must be noted that although the Messenger of Allah (peace be upon him) knew well the virtue and reward of reading Surah Al-Ikhlas, and stated that it is equal to one-third of the Qur'an, and was most desirous of earning a generous reward from Allah, nevertheless he never restricted himself to reciting this Surah alone and used to recite the whole Book of Allah.

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Allah (Exalted be He) says: (Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 2450

Q2: Is it permissible to divide the Qur'an into certain portions for recitation; I feel that this is a kind of altering the Words of Allah (Exalted be He). This practice is common in some parts of western Arab countries. Again, is it permissible?

A: We do not know of any evidence authorizing dividing the Qur'an into the 60 Hizbs (portions) listed on the margins of Mus-hafs (written copies of the Qur'an) people have nowadays. What is reported from the Sahabah (Companions of the Prophet) in this regard is only the Hadith narrated on the authority of Aws Ibn Hudhayfah who said: ﴾I asked the Companions of the Messenger of Allah (peace be upon him): How do you divide the Qur'an for daily recitation? They said: (We divide it into the following portions:) three Surahs, five Surahs, eleven Surahs, thirteen Surahs and then the portion of Al-Mufassal (from Surah Qaf (50) up to the end of the Qur'an).

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The three Surahs are: Al-Baqarah, 'Al-'Imran and Al-Nisa'. The five Surahs: Al-Ma'idah, Al-An'am, Al-A'raf, Al-Anfal and Al-Tawbah. The seven Surahs: Yunus, Hud, Yusuf, Al-Ra'd, Ibrahim, Al-Hijr and Al-Nahl. The nine Surahs: Al-Isra', Al-Kahf, Mariam, Taha, Al-Anbia', Al-Hajj, Al-Mu'minun, Al-Nur and Al-Furqan. The eleven Surahs: Al-Shu'ara', Al-Naml, Al-Qasas, Al-'Ankabut, Al-Rum, Luqman, Al-Sajdah, Al-Ahzab, Saba', Fatir and Yasin. The thirteen Surahs: Al-Saffat, Sad, Al-Zumar, Ghafir, Fussilat, Al-Shura, Al-Zukhruf, Al-Dukhan, Al-Jathiyah, Al-Ahqaf, Muhammad, Al-Fath and Al-Hujurat. And the Surahs of Al-Mufassal starting with Surah Qaf (and ending with Surah Al-Nas).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 4963

Q2: Which is better, reciting the Qur'an or dedicating oneself to Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Istighfar (seeking forgiveness from Allah) and Du'a' (supplication) between the Adhan (call to Prayer) and Iqamah (call to stand for Prayer) in the Fajr (Dawn) and the Maghrib (Sunset) Prayers? Please advise.

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A: Reciting the Qur'an is better, unless there is a text which indicates the preferability of another Dhikr (Remembrance of Allah); such as Tasbih, Tahmid, Takbir and Tahlil at certain positions in Salah (Prayer) for which there is textual-evidence from the Sunnah, and also after Salah, for which there is evidence of permissibility. The basic rule is that any Dhikr prescribed by Shari'ah (Islamic law) to be said at a particular time or place has priority over any other one. It is even forbidden to recite the Qur'an at certain positions in Salah, while other Adhkar (invocations and Remembrances said at certain times) are specified in it, such as Tasbih during Ruku' (Bowing) and Sujud (Prostration).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The seventh question of Fatwa no. 5519

Q7: If a Muslim is accustomed to reciting the Qur'an at certain times, such as after Fajr (Dawn) Prayer or on Fridays, should they recite a Hizb (a 60th portion of the Qur'an), a quarter of a Hizb, a specific number of Ayahs (Qur'anic verses), maybe 30 or 50, or whatever they can recite from the Qur'an?

A: Muslims should recite of the Qur'an as much as they can, without committing themselves to a specific number of Surahs (chapters) or Ayahs. They should try to recite the Qur'an daily, if this is possible, as there is great goodness and reward in this.

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They should also try to contemplate and reflect upon the Ayahs they recite, to benefit from the Words of their Lord (Glorified be He).

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Permanent Committee for Scholarly Research and Ifta'

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The thirteenth question of Fatwa no. 5828

Q13: Which is better in the Sight of Allah (Glorified and Exalted be He): to recite the Qur'an, perform Nawafil (supererogatory acts of worship), or make Du'a' (supplication)?

A: Reciting the Qur'an, performing supererogatory acts of worship, and making Du'a' are all highly virtuous acts. In fact, Du'a' is the essence of worship. Yet, the preference and priorities of these acts differ according to conditions, times, reasons and requirements. We recommend that you increase your recitation of the Qur'an, performance of supererogatory acts of worship and Du'a' as much as you can, along with being devoted to Allah and showing honesty and sincerity in action. All of this will definitely earn you all the good and a generous reward from Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The ninth question of Fatwa no. 8809

Q9: What is the ruling on preferring some reciters of Qur'an to others and recording the recitation on tapes and selling them?

A: It is permissible to prefer some reciters to others due to their excellence in recitation and mastery of its rules. It is also permissible to record the recitation on tapes and sell them.

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The second question of Fatwa no. 9097

Q2: Can the scholars of the Qur'an develop to a level where they can discover things that are not permitted; I mean from the aspect of the Din (religion) not economics?

A: Scholars can achieve spiritual progress by reciting and contemplating the Qur'an, so that their knowledge expands and they gain a deep understanding of Allah's Shar' (Law); its set of rules and beliefs. Their position will thus be elevated, with Allah's Bounty and Mercy. Allah may also grant them insight and their Ru'ya (vision) may come true, but they can never know the Ghayb (the Unseen), as Allah (Exalted be He) says (what means): ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 9770

Q3: Which is better, reciting the Qur'an from the Mus-haf (written copy of the Qur'an) or from memory?

A: The better of the two is that which is of more benefit to you and more helpful in making your heart humble and submissive.

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The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11249

Q: Is it permissible to recite the Qur'an while riding an animal e.g. a camel, a horse, a donkey, or while driving a car? Please, enlighten us.

A: It is permissible for a Muslim to recite the Qur'an while riding an animal, a car, or on a plane.

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It is authentically reported that the Prophet (peace be upon him) offered Salah (Prayer) while riding his mount. Further support to this ruling is indicated in Allah's Saying (which means): ﴾Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴿ ﴾Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides﴿ The word "remember" includes reading the Qur'an and other forms of Dhikr (Remembrance of Allah).

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Beautifying the voice when reciting the Qur'an

The second question of Fatwa no. 829

Q2: What is the ruling on beautifying the voice when reciting the Qur'an or the Adhan (call to Prayer)?

A: If beautifying the voice when reciting them does not reach to the level of singing them, this is permissible.

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Ibn Al-Qayyim (may Allah be merciful to him) said, "The Prophet (peace be upon him) liked a beautiful voice calling the Adhan and reciting the Qur'an and would listen to it. It is authentically reported that he (peace be upon him) said, ("Allah does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur'an out loud.") (Agreed upon by Al-Bukhari and Muslim). He (peace be upon him) also said, ("Beautify the Qur'an with your voices.") (Related by Ahmad and the Compliers of the Sunan [Hadith compilations classified by jurisprudential themes], except Al-Tirmidhy; also by Ibn Hibban and Al-Hakim on the authority of Al-Bara' with the following addition related by Al-Hakim, ("for a beautiful voice increases the Qur'an in beauty.") "

Some scholars are of the opinion that:

Meaning of Taghanny ('making the voice beautiful when reciting'): is to recite the Qur'an properly in a beautiful, modulated, raised voice in accordance with what Abu Musa said to the Prophet (peace be upon him), "Had I known that you were listening to my recitation, I would have embellished it for you." However, reciting them in a melodious and musical rhythm is not permissible. Ibn Qudamah (may Allah be merciful with him) said in "Al-Mughny": " Abu 'Abdullah hated melodious recitations and said that it is Bid'ah (innovation in religion)."

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He further stated, "The opinion expressed by Ahmad should be understood in the context of exaggerating the recitation and turning diacritical marks into letters or lengthening short vowels."

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The sixth question of Fatwa no. 9328

Q 6: A person who constantly reads the Qur'an - by the help Allah gives and to Him is all praise - and most of the time he finishes a Khatmah (completing of one reading of the whole Qur'an) every one or two weeks. But if he is going to complete the reading of the entire Qur'an on Tuesday or Wednesday, he stops at Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) and starts a fresh reading of the Qur'an from Surah Al-Fatihah. Then after the Maghrib (Sunset) Prayer on Thursday he resumes his past unfinished reading from Al-Mu'awwidhatayn in order to have the reward of completing the reading of the entire Qur'an on Friday night.

In brief, is this an act of Bid'ah (innovation in religion) to delay completion of the entire Qur'an until Thursday or Friday? Should he make Du'a' (supplication) the moment he finishes reading? Is it better if he makes Du'a' during the day or in the evening?

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Please inform me of what is best. May Allah grant you a good reward in this life and in the Hereafter.

A: According to the Sunnah of the Prophet (peace be upon him), he should complete the reading of the Qur'an to the last Surah. He should not delay the reading of Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) until Friday or any other day. He should finish the reading of the entire Qur'an upon reaching Al-Mu'awwidhatayn. Moreover, it is also commendable that he makes Du'a' by starting with celebrating the praises of Allah (Exalted be He) and invoking Allah's peace and blessings upon Prophet Muhammad (peace be upon him) thus, following the example of the Salaf (righteous predecessors). After that, he can start a fresh reading of the entire Qur'an from Surah Al-Fatihah and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Reciting the Qur'an out loud

Fatwa no. 2584

Q: Is it permissible to recite Surah Ya-Sin out loud in the Masjid (mosque)?

A: It is not permissible for anyone to raise their voice and recite anything from the Qur'an in the Masjid, whether Surah Ya-Sin or any other Surah, and whether or not this is during Salah (Prayer). It is authentically reported that the Prophet (peace be upon him) came out while the people were performing Salah

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and reciting Qur'an out loud, and he (peace be upon him) said, ("O people! Each one of you is talking privately to your Lord, so do not raise your voices above the others' when reciting.") This is because it may disturb and annoy other people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3570

Q 2: Is it permissible to recite the Qur'an loudly in the Masjid (mosque) through loudspeakers before the Fajr (Dawn) Prayer, Jumu'ah (Friday) Prayer, or any other Salah (Prayer), when there are people offering Sunnah (supererogatory) Salahs or Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)?

A: The Qur'an is the Words of Allah (Glorified and Exalted be He), and reciting it is a purely physical 'Ibadah (worship). Anyone who listens to a Qur'an recitation is rewarded, but if raising the voice for the recitation entails any harm, it is necessary to lower the voice until all harm is avoided. Regarding the part of the question about specifying the time before Salah to recite the Qur'an loudly in the Masjid, we do not know of any basis in the Shari'ah (Islamic law)

that supports this being practiced regularly at that time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 4010

Q 3: What is the Islamic ruling on reciting the Qur'an before the Fajr (Dawn) Prayer?

A: The basic ruling on reciting the Qur'an is that it is lawful, whether before or after the Fajr Prayer. However, it is obligatory on anyone who reads the Qur'an in a Masjid (mosque) to lower their voice to respect those around them and not disturb those who are performing Salah (Prayer) or reciting the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7784

Q: During Tarawih (special supererogatory night Prayer in Ramadan), some Imams (those who lead congregational Prayer) recite the Qur'an through loudspeakers that are used for pronouncing the Adhan (call to Prayer).

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There are lots of discussions and arguments over this. Some people say that it is not permissible, as it may harm people outside the Masjid to hear this, such as those who are sleeping, ill, or anything similar. As our town is very quiet, unlike other towns, the Imam could use the low-level amplifier in the courtyard of the Masjid to benefit those who are offering Salah inside it from the recitation, without disturbing anyone outside. Others say that it is permissible to use loudspeakers that are used to call the Adhan, as this will benefit everyone who hears the recitation, both near or far, regardless as to whether some people may be harmed. We hope that the committee chairman will issue a Fatwa (legal opinion) that benefits those seeking the truth.

May Allah guide you to what pleases Him!

A: If the matter is as described in the question, there is nothing wrong with reciting the Qur'an through the loudspeaker for a group of listeners according to need, as long as it does not disturb those performing Salah (Prayer) or reading the Qur'an, because the Qur'an should be recited for people to listen to.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 9414

Q 4: I notice that most people recite the Qur'an before the Jumu'ah (Friday) Prayer. Is this preferable? What is the ruling on a person who wants to perform Nawafil (supererogatory) Salah (Prayer) and Tasbih (saying: "Subhan Allah [Glory be to Allah]") instead?

A: The best form of Dhikr (Remembrance of Allah) is reciting the Qur'an. Allah (Exalted be He) orders us to recite it, contemplate it, and act according to it. However, if a person engages in Salah (Prayer) or any other form of Dhikr, there is no harm in that, as these are all good deeds. Those who recite the Qur'an among other worshippers must not raise their voices, so that they will not distract others who are offering Salah or reciting the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Respecting the Qur'an

(Part No. 4; Page No. 46)

(1) Hanging Ayahs on walls

Fatwa no. 2078

Q: A person named 'Abdullah Muhammad has samples of wall hangings on which Ayahs (Qur'anic verses) are written with pictures of Al-Masjid Al-Nabawy (the Prophet's Mosque), Al-Ka'bah, and Al-Masjid Al-Aqsa to attract the people to them. This has been going on for two years and can now be found in many homes. This person claims that customs has confiscated these wall hangings according to the instructions of the religious supervisor. Glory to Allah! Why are the obscene pictures that are flooding the markets permitted entry while disallowing the entry of such wall hangings? I think this is due to the prevalence of corruption, aspersion and misrepresentation of affairs. That is why I would like your eminent committee to examine these samples and issue a Fatwa on this matter. May Allah protect and guard you!

A: Firstly, Allah (Exalted be He) has revealed the Qur'an as admonition and a healing for the ills of the hearts, and as guidance and mercy for the believers, and also to be a proof against mankind (leaving no excuse for disbelief). The Qur'an is the source of light and insight to those whom Allah has opened their hearts to it, who recite it, worship Allah through it, contemplate its meanings, learn from it the laws of belief, acts of worship and Islamic dealings, and adhere to it in all affairs.

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The Qur'an has not been revealed to be hung on walls as decoration, or to be used as amulets and periapts in homes, stores, etc. for protection from fire, theft and similar beliefs held by some common people, especially those who follow Bid'ahs (innovations in religion), and they are many now. Thus, if a person uses the Qur'an for what it was revealed, then they are standing upon clear evidence from their Lord, following guidance, and have insight. On the other hand, if a person writes Ayahs on tapestries, for example, to be used as wall decorations or amulets to protect the household, the furniture, or any other belongings, then they have used the Qur'an, its Ayahs, or Surahs in a way other than the correct way and have deviated from the Straight Path. Moreover, they have invented and introduced into the religion acts which were neither permitted by Allah nor His

Messenger (peace be upon him) in his sayings or actions. This was not practiced by the Rightly-Guided Caliphs, the rest of the Sahabah (Companions of the Prophet - may Allah be pleased with them), and the Imams of guidance during the first three Muslim generations which the Prophet (peace be upon him) described as the best of all generations. Furthermore, owners of such tapestries may subject the Ayahs or Surahs to humiliation, for example, if they are moved to another house and are piled among other furniture, or thrown away if they become worn out. All of this is impermissible. Muslims must preserve the Qur'an and its Ayahs, safeguard its sanctity, and do not subject it to any possible desecration. **Secondly,** the Committee examined the three tapestry wall hangings and found that on one of them there is written the Basmalah (Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]) and the following two Ayahs (saying what means): ﴾so turn your face in the direction of Al-Masjid-al-Harâm (at Makkah).﴿

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and: ﴾My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.﴿ It also includes the picture of Al-Ka'bah and of men and women performing Tawaf (circumambulation around Al-Ka'bah). The second tapestry bears the Basmalah, Surah Al-Fatihah, Du'a' (supplication), the Name of Allah, the names of Muhammad (peace be upon him) and the Rightly-Guided Caliphs (may Allah be pleased with them) opposite to the Name of Allah in addition to the picture of Al-Masjid Al-Aqsa. Based upon these findings, it is impermissible to hang these tapestries in homes, schools, clubs, stores, etc., for decoration or as a source of blessings. The following are the reasons for this impermissibility: **(1)** Using the Qur'an for purposes other than those for which it has been revealed, namely, to give guidance and good instruction, to worship Allah through reciting it, etc. **(2)** Contradicting the way of the Prophet (peace be upon him) and the Rightly-Guided Caliphs (may Allah be pleased with them), who never did this. Indeed, all goodness lies in following their way and shunning Bid'ah. **(3)** Blocking the means leading to Shirk (associating others with Allah in His Divinity or worship) and destroying any of its instruments, such as using amulets or preservers, even if they include Qur'an. This is based on the generality of the prohibition contained in the Hadith on wearing any amulets.

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Definitely, hanging these tapestries and their like can lead to using them as amulets to protect the place where they are hung as is proven by actual behavior of people. **(4)** Using the Qur'an to promote the sale of these tapestries and make the maximum possible profit out of them. They are practically worthless, but when Ayahs or Surahs are written on them, their prices will soar. The Qur'an has not been revealed to be a means for promoting sales and increasing prices. It should be kept far aloof and away from such purposes. **(5)** Exposing the Ayahs and Surahs to humiliation in case of moving from one house to another, for example, as they are thrown in with the different types of stored furniture or even thrown away when they become worn out. **In general,** it is safer for Muslims whether as regards their beliefs or their religious rulings to block the means leading to evil and follow the Imams of guidance of the first generations, which the Prophet (peace be upon him) described as the finest generations. This is definitely better than inventing Bid'ahs, which the consequences of their evils can never be measured. **Thirdly,** it is impermissible to attract people to the good through Bid'ahs leading to Shirk and exposing the Qur'an to possible irreverence. Certainly, using wall hangings with Qur'an is a means for commercial promotion that increases the price of marketable goods. A person calling to the good has other lawful and successful means to use in their propagation.

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Fourthly, the fact that these tapestries have been around for sometime and are increasingly being seen in stores signifies the weakness and indifference to committing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) on the part of the people who buy or sell them. The same fact also serves as evidence of people's ignorance of Munkar and not of the permissibility of these tapestries. Actually, many people follow Bid'ahs and many others defend them. There is neither might nor power except with Allah! Owning these tapestries is, thus, a Munkar which Muslims scholars must cooperate to denounce and stop their import or use. As for the customs religious supervisor who was guided to confiscate the tapestries, he did his job and may Allah reward him for this! He is a good example for others to follow in rejecting the widely spread Munkars according to his knowledge and capacity. His deed does not render him a person who spreads corruption, aspersions and misrepresents our affairs. In fact, he served the Ummah (nation) well and should be thanked for this and for fulfilling his duty in accordance to the rulings of Shari'ah (Islamic law) and the proper guidelines of his agency.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(2) Writing Ayahs on compass clocks

Fatwa no. 1683

Chairman Permanent Committee for Scholarly Research and Ifta' has viewed the question submitted to the President General, from his Highness, Prince Mashary ibn 'Abdul-'Aziz, in his capacity as the Board Chairman of "Al-Sa'adah Trade and Contracting Ltd. Company", concerning the compass clocks that are to be imported into the country, as they think it is a religious service which will help Muslims know the correct direction of the Ka'bah.

Having examined the compass clocks and the Ayahs written on them, such as "Bismillah Al-Rahman Al-Rahim" (In the Name of Allah, the Most Gracious, the Most Merciful) and Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255), and the phrases written on it, such as "Allahu Akbar" (Allah is the Greatest) and "La ilaha illa Allah Muhammad Rasulullah" (There is no deity but Allah and Muhammad is the Messenger of Allah), the Committee answered as follows:

Allah revealed the Qur'an for people to recite it as a form of 'Ibadah (worship), contemplate its meanings, know its rulings and apply them. Thus, it is an admonition and warning to people causing their skins to shiver from it, and then it softens their hearts, cures their chests from ignorance and misguidance, and purifies their souls of doubt and sin. Allah made it guidance and mercy for those who open their hearts and listen heedfully. Allah says (what means): ﴾O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.﴿ (Surah Yunus, 10: 57).

He also states, ﴾Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.﴿ (Surah Al-Zumar, 39: 23). He also states, ﴾Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.﴿ (Surah Qaf, 50: 37). Allah (Exalted be He) sent the Qur'an as a miracle to His Messenger Muhammad (peace be upon him), which is a clear sign that He is a Messenger from Allah, as a mercy and a proof to all mankind. Allah states, ﴾And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."﴿ ﴾Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.﴿ (Surah Al-'Ankabut, 29: 50-51). He also states, ﴾These are

the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, a guidance and a blessing).) (Surah Al-Shu'ara', 26: 2). He also states, (These are the Verses of the Book (the Qur'ân) Al-Hakîm.) (Surah Luqman, 31: 2), in addition to other Ayahs. Thus, the Qur'an is a Book of guidance, legislation, admonition, lessons, clarification of rulings, and stands as a superb sign, a great miracle and conclusive evidence by which Allah supported His Messenger (peace be upon him).

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Allah (Exalted be He) did not reveal the Qur'an for people to write a word or an Ayah of it on clocks as a means of decoration, or to attract buyers and boost sales, or to be worn as protection along with indicating directions. Writing one or more Ayahs of the Qur'an on clocks is considered a deviation from the original purpose of the Qur'an and using it in a sacrilegious manner by exposing it to what is unbefitting of its stature, like dirt, filth, entering the bathroom while carrying it and so on. This is contrary to the way of the Messenger of Allah (peace be upon him), his Sahabah (Companions, may Allah be pleased with them) and the Salaf (righteous predecessors). One who believes in the Qur'an and the Sunnah of the Prophet (peace be upon him), and desires goodness, should seek blessings and success in religious as well as worldly affairs from Allah (Exalted be He) by reciting the Qur'an and applying it in acts of worship and everyday dealings, so that Allah may bestow blessings on them, reward them generously, protect them in all situations, and facilitate all their affairs.

The same ruling applies to writing the phrases "Allahu Akbar" and "La ilaha illa Allah Muhammad Rasulullah", which are written inside the frame of the compass clock. As the Shar' (Divine Law) dictates, these phrases are intended to glorify, exalt and praise Allah, a means of declaring one's Islam, a sign of Iman (Faith), and a pronouncement which renders the blood and wealth of a person inviolable. They are not intended to be written on appliances, clocks, or machines which indicate directions; using them in such a manner is a deviation from their original purpose which may lead to abusing them.

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It is known that clocks are used for an intended purpose which has nothing to do with writing these Ayahs or Adhkar (invocations and Remembrances of Allah) on them. The real purpose of writing this is to attract buyers and boost sales. It might eventually lead to Tabarruk (seeking blessings) from them and taking them as amulets for protection from harm.

Based on all the above, we have therefore decided to prohibit importing these clocks since they include the abovementioned writings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Writing Ayahs on hangings

Fatwa no. 1706

Q: Due to the great development achieved in the field of informational communication through prints, posters, hangings, radio and television broadcasting, we are now seeking Allah's Help in producing certain patterns in the plastic factory that we manage to contribute in reminding people of the Words of Allah (Exalted be He). Allah (Exalted be He) granted us success in producing patterns for hanging objects that bear some Ayahs of the Qur'an, the Most Beautiful Names of Allah and some Hadiths.

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Moreover, the plastic hanging objects that I am referring to cannot be used for anything other than a reminder to people. Their nature makes them unusable with regard to drinking and eating because they are covered with a silver layer and painted colors that make using them for eating and drinking impossible. Moreover, they cannot be hung around a person's neck or worn on their hand. They also cannot be treated with negligence. They have an outer rough layer and their letters are pointed. These things make its owner hang them in an honorable and protected place.

We have found the Christians very well-versed in the field of publishing, edification and information. They propagate what they want of thoughts and beliefs by using modern means. The most important of these means are: posters and hangings that are stuck on placards in the streets, buses and public and private places. They mean, by doing so, to constantly remind people by repeating that before their eyes everywhere in order to implant these concepts into people's minds. These concepts are not more than crusading ideas, atheistic thoughts and corrupted morals. We seek Allah's Protection against all these evils. Unfortunately, they convince people to believe in these corrupted beliefs and atheistic thoughts through using these modern and powerful means. Muslims are more worthy of reminding people with the Words of Allah (may He be Exalted and Glorified) and the Sunnah of His Messenger (peace be upon him) through using these powerful and modern means in edification and information.

Allah has guided me to make my products bear the Words of Allah (Exalted be He) and

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the Sunnah of His Messenger (peace be upon him) in order to make them appear continuously in honorable places raised before people's eyes. This will help in reminding people with what Allah has ordained for them. Allah says (what means): ﴾But warn by the Qur'an; him who fears My Threat.﴿ Therefore, I exert my utmost efforts in raising Allah's Words high above and spreading Islamic thought in order to help it gain victory over all other thoughts. Allah alone is the one who grants success.

A: Allah (Exalted be He) has revealed the Qur'an as an admonition, warning and healing for what is in the hearts of Shirk (associating others with Allah in His Divinity or worship) and deviation from the truth. Allah has also made it a guidance for people in their worship and dealings. Moreover, Allah bestows His Mercy upon the believers who recite it as it should be recited, abide by it and work accordingly in all affairs. Allah (Exalted be He) says (what means): ﴾O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.﴿ , ﴾And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss.﴿ and ﴾Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."﴿ Moreover, authentic Prophetic Hadiths came as an interpretation of the Qur'an, a guidance for people and an elaboration of the rulings.

Therefore, people use them as guidance in understanding the Book of Allah and contemplating its Ayahs. Allah (Exalted be He) says:﴾ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.﴿ and ﴾Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.﴿ Allah (Exalted be He) has named Himself with the Most Beautiful Names in order to make His servants aware of His Attributes. Therefore, they have to believe in these Names and in what they denote of Perfection and Majesty. They also have to praise Allah with the most beautiful commendation and to supplicate to Him with these Names in prosperity and adversity out of fear and hope. They have to realize these Names in their beliefs and actions and keep them in letter and spirit. They should not distort them or deviate in their meanings. Allah says: ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.﴿ The Prophet (peace be upon him) said: ﴾Allah has ninety-nine Names, whoever learns them will enter Paradise.﴿ The word "learns" means to realize them in beliefs, sayings and actions and to keep their sacredness and meanings.

Allah has ordered us to inform and convey the message of Islam.

The Prophet (peace be upon him) conveyed and clarified the message by words and deeds. He used to deliver speeches to his Companions (may Allah be pleased with them) and constantly admonished and reminded them. Moreover, he (peace be upon him) sent letters to kings and rulers to call them to Islam. He used to visit disbelievers in their assemblies and meetings to convey to them the Din (religion) of Islam.

It was not reported that the Prophet (peace be upon him) ever wrote an Ayah, Hadith, or any of Allah's Names on signboards or plates in order to be hung on walls or ways for the sake of decoration or Tabarruk (seeking blessings), or as a means of reminding, informing, warning or admonition. The Rightly-Guided Caliphs and the rest of the Companions (may Allah be pleased with them) followed the example of the Prophet (peace be upon him) in this regard. Imams from among

the righteous predecessors whom the Prophet (peace be upon him) testified to be the ever best generations that will come after him followed the example of the Messenger (peace be upon him) and the Companions. Therefore, they did not write any part of the Qur'an, Hadiths or the Most Beautiful Names of Allah on signboards, plates or pieces of cloth in order to hang them on walls for the sake of decoration or admonition. They did not do so even after the dissemination of Islam, the spread of Islamic culture in other countries, the multitude of books that were issued and the facility of the various means of information. They did not do this though they were more knowledgeable of Islam and its purposes and keener to spread and propagate it. Had it been lawful to do so, the Prophet (peace be upon him) would have pointed it out for us and the Companions and the Imams of guidance would have also worked accordingly.

Therefore, writing anything from the Qur'an, the Sunnah of the Prophet (peace be upon him)

or the most Beautiful Names of Allah on signboards, plates and the like for the sake of decoration, or remembrance and admonition is not permissible. Moreover, if these means are used for the sake of promoting trade and goods to entice people to buy them in order to increase one's profits and wealth, this will be a deviation from the honorable purposes of the Qur'an and the Sunnah. Doing so will contradict the teachings of Allah's Messenger (peace be upon him) and the exemplary conduct of the Companions and the Imams of the Salaf (may Allah be pleased with them). Moreover, this may expose them to insult with the passage of the days, especially when moving from one house or place to another or when they are carried or touched by a person who is Junub (in a state of major ritual impurity) or a menstruating woman.

Moreover, Muslims must well realize the holiness of the Qur'an and venerate it the way it should be venerated. They must keep their goals before their eyes and consider the Qur'an and the Sunnah as a lighthouse with which they seek guidance. Therefore, let those who violate the purposes of Islamic legislation beware, lest trial strike them or a painful punishment. Anyone who believes in the Qur'an, the Most Beautiful Names of Allah, and the Hadiths of the Prophet (peace be upon him) should seek guidance and blessings of Allah through reciting, reflecting and understanding His Glorious Book. They have to know the interpretation of the Qur'an through reading the Sunnah of the Prophet (peace be upon him) and to work accordingly in worship and life dealings. If they do so, Allah will bestow on them material and spiritual blessings out of His Bounty, reward them generously and protect them in all affairs. All these things cannot be sought in violation to the guidance of the Qur'an and the Sunnah of the Prophet (peace be upon him) by hanging such objects on walls and the like.

Moreover, we should not imitate the disbelievers from among Christians and others in anything that contradicts the Law of Allah (Glorified and Exalted be He).

For the above-mentioned reasons, the Permanent Committee for Scholarly Research and Ifta' holds the view that it is not permissible to give access for such plates to Saudi Arabia. It believes that a Muslim is not allowed to manufacture such plates. The Permanent Committee prohibits such things for the sake of protecting the sanctity of the Qur'an, the Sunnah of the Messenger of Allah (peace be upon him) and the Most Beautiful Names and Attributes of Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(4) The ruling on entering the toilet with Mus-haf

The second question of Fatwa no. 2245

Q 2: We carry the Mus-haf (Qur'an-book) in our pockets and we may enter the toilet with it. What is the ruling on that? Please, advise us.

A: Carrying the Mus-haf in the pocket is permissible, but it is not permissible for anyone to enter the bathroom while carrying it. One must put the Mus-haf in a proper place, as a sign of glorifying and venerating the Book of Allah.

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If a person is obliged to enter the bathroom while carrying it, fearing that it might be stolen if left outside, it is permissible for him to enter the bathroom with it out of necessity.

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 10806

Q 5: I entered the toilet forgetting that the Holy Mus-haf (Qur'an-book) was in my pocket, what is the ruling on that?

A: If the case is as mentioned, that you forgot, there is no sin on you.

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(5) Reciting Qur'an for non-Muslims

The fifth question of Fatwa no. 2217

Q 5: Is it permissible to invite Christians to read the translation of the meanings of the Holy Qur'an, hoping that Allah may guide them to Islam, while they are in a state of ritual impurity?

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A: Da'wah (calling) to Allah is the way of messengers, Allah (Exalted be He) states (what means): ﴿Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴾ Thus, Muslims can give Christians copies of the translation of the meanings of the Holy Qur'an, for this is considered a form of Da'wah to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

(6) Translation of the meanings of the Qur'an

The third question from Fatwa no. 2233

Q 3: What is the ruling on giving the translation of the meanings of the Qur'an in another language - if it is proper to say this - to non-Muslims?

A: It is permissible to give a translation of the meanings of the Noble Qur'an to non-Muslims for the sake of conveying the message and calling to Islam (Da'wah), in addition to circulating the Qur'an translations in different languages.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(7) Taking the Mus-haf to countries where it may be desecrated

Fatwa no. 2358

Q: Is it permissible to carry the Mus-haf (written copy of the Qur'an) when traveling to non-Muslim countries?

A: The issue of Muslims taking the Mus-haf to non-Muslim countries is controversial among the Fuqaha' (Muslim jurists). Some maintain that it is permissible, while others forbid it, because the Prophet (peace be upon him) forbade carrying the Qur'an into non-Muslim countries, fearing that it could be desecrated, distorted, or misused to misinform and confuse Muslims. It was related by Al-Bukhari and Muslim on the authority of Ibn 'Umar (may Allah be pleased with them), (The Messenger of Allah (peace be upon him) forbade traveling with the Qur'an to the land of the enemy.) Muslim also related on the authority 'Abdullah ibn 'Umar (may Allah be pleased with them) that (The Messenger of Allah (peace be upon him) used to forbid traveling with the Qur'an to the land of the enemy, lest it should fall into the hands of the enemy.) He also narrated that the Messenger of Allah (peace be upon him) said, ("Do not travel with the Qur'an, for I do not feel secure that the enemy will not get hold of it.") Others said that it is permissible to take the Qur'an to their territory to convey the Message of Islam, and thus establish the evidence that leaves them utterly without excuse,

and for Muslims there to be able to learn and understand the rulings of the Qur'an when needed, if they are able to protect it due to their strength, authority, or covenants and pacts, that ensure its protection and thus allow the Muslims there to use it to convey the Message of Islam, and memorize and study it. The validity of this view is supported by the reason for prohibition stated at the end of the Hadith that forbids traveling with the Qur'an to their lands. This latter view is the preponderant, as benefit can be derived and achieved as long as the factor that may cause the harm feared by the Prophet (peace be upon him) to happen is absent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 3497

Q: I am responsible for the post office of Al-Mawsem. The immigrants and others living in this town sometimes come to deliver letters containing a medium-sized Mus-haf (written copy of the Qur'an) to send to non-Arab countries. Is it permissible to deliver the Mus-haf to these countries whose people are non-Muslims taking into consideration the Hadith narrated in the Two Sahihs (authentic) books of Al-Bukhari and Muslim on the authority of Ibn 'Umar (may Allah be pleased with both of them) who said, (The Messenger of Allah (peace be upon him) forbade **traveling with the Qur'an to the land of the enemy.**)

A: If the recipient is Muslim, there is nothing wrong with sending the Mus-haf to him in his country whether it is Arab or not,

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and whether its people are Muslim or not, as the Mus-haf is not delivered to non-Muslims, so there is no chance of its being disdained. On the other hand, if the country where the recipient lives is involved in war against the Muslims, or there is a chance that the Mus-haf may be taken by a non-Muslim from the recipient or from the postman, you should apply the said Hadith and sending it should be prevented.

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(8) Writing Ayahs on discardable items such as newspapers, medical prescriptions and the like

Fatwa no. 2779

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted to His Excellency, Chairman President, from the Minister of Health, Husayn Al-Jaza'iry, which was referred to the Committee by the General Secretariat of the Council of Senior Scholars by the number 1455/2 on 15 Rajab 1399 A.H.

The question is: The Ministry received a letter which carries the number 346 G on 16 Jumada Thani, 1399 A.H. from the Islamic Awareness Department Manager in the Ministry of Hajj

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and Religious Endowments, which notifies that on every medical prescription there is written Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"). As these papers are bound to be thrown away, and in order to protect the Name of Allah, the Islamic Awareness Department Manager asked the Ministry not to write the Basmalah on the prescription notebook paper. We think that this matter is not restricted to the mentioned prescriptions, but it includes all the Names of Allah, Ayahs and Hadiths written in newspapers and magazines, in addition to all the publications issued by the government which are bound to be thrown away as well. It is known that these papers might reach the hands of children, who might play with them and throw them in places whose purity is not guaranteed; they might even end up discarded in a dump. Medical prescriptions might be less liable to be thrown in the garbage than newspapers and magazines, as they are kept by pharmacists after selling the medications; they might even be burnt when they no longer have any use. We would like your honor to issue a Fatwa to preserve the Names of Allah, the Qur'an and the guidance of the Prophet (peace be upon him), so as to be taken as a general rule. We would like it also to be published in the mass media so that it might be of greater benefit.

A: Basmalah is written on the header of each medical prescription sheet, as there are many evidences on the merit of writing it.

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The Messenger of Allah (peace be upon him) used to write it in the beginning of his letters. His honor, Shaykh Muhammad ibn Ibrahim (may Allah be merciful to him) issued the following Fatwa regarding the permissibility of writing it in the beginning of books and letters: "Writing Basmalah at the beginning of scholarly books and letters is permissible as the Messenger of Allah (peace be upon him) used to do so in the letters he sent. The Caliphs and the Sahabah (Companions of the Prophet) did the same, and people followed them until today. Allah (Exalted be He) urges us to do this in the Qur'an, saying (what means), (and made them stick to the word of piety (i.e. none has the right to

be worshipped but Allâh)》 (Surah Al-Fat-h, 48: 26). Al-Zuhry said, "It is Bismillah Al-Rahman Al-Rahim, as the Kuffar (disbelievers) used to acknowledge it." The Messenger of Allah (peace be upon him) also urged on writing it, as recorded by 'Abdul-Qadir Al-Rahawy in "Al-Arba'in" from the Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) on the authority of Abu Hurayrah, stating, 《Any important matter that is not started by "Bismillah Al-Rahman Al-Rahim" is cut off (from blessing).》 Narrated also by Al-Khatib in his compilation with a slight variation.

Anything bearing Basmalah should be honored, as well as any excerpts from the Qur'an or the Sunnah, as Allah states, 《and whoever honours the sacred things of Allâh, then that is better for him with his Lord.》 (Surah Al-Hajj, 22: 30). The sacred things of Allah represent His Commands and Laws; among the things He commands is honoring the Qur'an and the Sunnah of His Messenger (peace be upon him). The phrase "Bismillah Al-Rahman Al-Rahim" is part of an Ayah in Surah Al-Naml, according to the Ijma' (consensus) of scholars.

Allah also states, 《and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.》 (Surah Al-Hajj, 22: 32). The Sha'a'ir of Allah involves anything which Allah has ordered and informed us about, including the Qur'an and the Sunnah. Because they must be honored, it is permissible to burn them when necessary, as 'Uthman (may Allah be pleased with him) made the Ummah (nation) adhere to a single written copy of the Qur'an (the Master Copy of the Qur'an compiled by Abu Bakr. Uthman transcribed many copies of it according to a certain order of the Surahs and a certain way of recitation) and burned any other written record of the Qur'an. The Sahabah (Companions of the Prophet, may Allah be pleased with them) agreed with him on this; it was a unanimous consensus among them. If a person sees anyone who commits an act of abuse, they should denounce this, as the Prophet (peace be upon him) stated, 《Whoever among you sees something evil, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling that it is wrong) and that is the weakest of Iman (Faith).》

We shall act accordingly In sha'a-Allah (if Allah wills).

As for the fact that some papers on which Basmalah is written are thrown away in some inappropriate places, there is no blame on the one who wrote them, but the sin is incurred by the one who discarded or desecrated them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11018

All praise be to Allah alone, and peace and blessings be upon the last of all Prophets.

The Permanent Committee for Scholarly Research and Ifta' read a letter that was sent to His Eminence, the General Secretary, from the director of the airport customs department in Madinah through the Centre of Da'wah and Guidance in Madinah, and was forwarded to the committee by the Department of Scholarly Research and Ifta' bearing the date 21/1/1408, letter no. 237. The following is the text of the question:

A letter was received from the general director of the customs department at the Islamic port of Jeddah, no. 1191/7913 in 2/12/1407, regarding some refrigerators that were found in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), which had the Name of Allah written on them in German: "Gott". The general director asked us to inform Your Eminence of the matter so that we could obtain your opinion on this matter to take any necessary actions. May Allah help you do what serves the Din (religion) and country.

After studying the question, the Committee for Ifta' gave the following answer:

A: There is no offense in this; because writing the Name of Allah on a refrigerator will not make it subject to sacrilege, and perhaps it is written to indicate that water has been provided in these refrigerators for people to drink, by way of charity, to please Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 4; Page No. 70)

Fatwa no. 204

Q: Some passages of the Qur'an are written on dairy cartons like the passage which reads (what means): (pure milk; palatable to the drinkers.) **These cartons are eventually thrown into the garbage after they are used. Could you please tell me whether or not it is permissible to place them on dairy cartons or throw them into the garbage after use, so that I can caution the sellers of milk products?**

May Allah protect you.

The Committee for Ifta' gave the following answer:

These people borrow words from the Holy Qur'an or the Hadith without truly intending to quote Qur'an or Hadith; therefore, they do not add the phrase "Almighty Allah says", or "The Prophet, peace be upon him, said." Sellers just excerpt these passages and put them on their products merely because they like it and find it suitable to advertise the purpose for which these products are used. Thus, they depart in their writings from being Qur'an or Hadith. This is called "adaptation" and is known among rhetoricians as borrowing some words from the Qur'an or Hadith, not by way of copying, and transforming the speech into prose or poetry. Therefore, they are not judged the same as Qur'an and its special rulings are not applicable to them, such as the prohibition of carrying or touching the Qur'an by one in a state of impurity, or the prohibition of reciting it by one in a state of Janabah (major ritual impurity related to sexual discharge).

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However, it is not proper for a Muslim to excerpt any passages from the Qur'an or Hadith for lowly purposes, or to make them into headlines, or a means of publicity for a product or an industry, or any lowly act, for the desecration involved in excerption for such purposes. It is unlawful to throw the sheets, cans and pots on which these passages are written in a dirty place or use them in a contemptible way. If the passages written and used this way are Qur'an, it will be even more grievous. If a person intends by throwing the object bearing words from the Qur'an to desecrate it or shows no care for their holiness while throwing it in filth, such person will be committing an act of Kufr (disbelief).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 1614

First, Praise be to Allah alone and peace and blessings be upon the one after whom there is no Prophet (Prophet Muhammad). Second,

The Permanent Committee for Scholarly Research and Ifta' has looked into the question that has been sent to His Eminence the President from the General Manager of Customs, which has been passed to them by the General Secretariat of the Council of Senior Scholars.

The question is: Various (prayer) rugs of different sizes are being imported by some dealers and brought to the customs; some of the employees are inquiring about the permissibility of

allowing the importing of these rugs which have the Name of Allah or His Messenger (peace be upon him) on them. As shown in the attached sample, these rugs are designed to be hung on the walls and not to be put on the floor.

After the Committee discussed the question, they replied as follows:

It is impermissible to facilitate importing such rugs on which the Name of Allah or that of His Messenger, Muhammad (peace be upon him), has been written due to the desecration that may result from using them for floor coverings and praying on them. Not all people who have such rugs will be committed to hanging them on walls (as tapestry). Accordingly, it is necessary to apply the rule established by Shari'ah, which stipulates: Blocking the means that lead to violation of sanctities.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1871

Q: What is the ruling on selling wall hangings with Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) written on them, as they are hung in rooms to honor and show pride in the Qur'an? Is it Haram (prohibited) to sell these in the markets and import them into Saudi Arabia?

A: The Qur'an was revealed to stand as a Proof from Allah leaving no excuse for mankind to disbelieve, and to be the Constitution,

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and the way of life for all Muslims, for them to consider as lawful that which it declares to be lawful and consider as forbidden that which it declares to be forbidden, act according to the Ayahs of precise rulings, believe in the Ayahs whose meanings are implicit, memorize it by heart, write it down on manuscripts, leather, tablets, and other materials, to refer to it and recite whenever needed. This was the understanding of the early Muslims and what they did. As for what is happening these days, regarding writing portions of the Qur'an in a decorative style on boards or leather and hanging them in houses, cars, and so on, this was not done by the Salaf (pious predecessors). This may be more of a source of evils, than a mere expression of the intention of those who write or hang them to honor and show pride in the Qur'an, for it may cause the people to neglect the real objectives for which the Qur'an was revealed. It is preferable for Muslims to leave these things and distance themselves from dealing in them, even though they are basically Halal (lawful), fearing that if they are used frequently, they could divert people's attention away from the real objectives of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6901

Q 1: What is the ruling on wrapping belongings or goods in paper from books

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or sheets of paper containing Surahs (Qur'anic chapters) and Ayahs (Qur'anic verses) from the Noble Qur'an and the Purified Sunnah (whatever is reported from the Prophet)? When someone saw such an act and expressed disapproval of it, its doer said that there was no harm in doing so and kept on doing it claiming there was no available alternative. Although most of the people in our town are literate, this is a common practice. What is the ruling on doing this? Is it incumbent on me to fix my eyes on the ground while walking in the street to collect all these papers containing Qur'anic Surahs and Ayahs, regardless of the people who make fun of me? What is my duty to stop this abominable act that is spreading nowadays?

A: Firstly: It is not permissible for a Muslim to put their belongings or goods or wrap them in paper from books which contain Qur'anic Surahs and Ayahs or Prophetic Hadith. It is equally impermissible to throw these papers in the streets or dirty places, for this constitutes an act of desecration and humiliation of the Qur'an, Hadith, and Dhikr (Remembrance of Allah) and a violation of their sanctity. Claiming that there is no available alternative is lame and is easily refuted with proofs from actual life, as there are various means of covering goods that make it easy to avoid using paper containing Qur'an, Hadith, or any mention of Allah. Using such papers is the result of negligence and weakness of faith. **Secondly:** It is enough to move beyond sin and blame that you advise the people to abandon using such papers in a menial way and to warn them against throwing them in trash cans, in the streets, and in similar places.

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You are not obliged to do what is beyond your ability such as collecting all the papers thrown in the streets, but you can remove what comes your way without any hardship.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(9) The ruling on throwing newspapers in the trash

Fatwa no. 1283

Q: Some newspapers carrying the Basmalah ("Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") are thrown in streets and used for cleaning. What is the ruling on such acts?

A: Writing the Basmalah is permissible at the beginning of scholarly books or messages. The Messenger of Allah (peace be upon him), the Rightly-Guided Caliphs, and the Sahabah (Companions of the Prophet) used to begin their correspondence with it. The conduct of people at present is no different. Therefore, it is obligatory to glorify and preserve it. At the same time, it is abominable and sinful to slight it, for it is an Ayah of the Book of Allah and part of the Ayah in Surah Al-Naml. Accordingly, it is not permissible to use such newspapers for cleaning,

to throw them in the trash, or to wrap things in them.

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3407

Q: I have many old discarded newspapers that I have read. Is it permissible to give them to the cleaner or the bread seller to make use of if they need them?

A: It is not permissible to give old newspapers to a cleaner to wrap clothes in or to a bread seller to use to wrap bread, because they usually include Islamic articles that contain Qur'anic Ayahs (verses) and Hadith of the Prophet (peace be upon him), written alongside many of Allah's Names. Therefore using newspapers in these ways would be showing contempt for the Qur'an, Hadith, and Allah's Names, so they must be saved, burned, or buried in a pure place.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 3916

Q: Is it permissible to burn a newspaper after reading it? Is it permissible to burn the worn out pages of the Mus-haf (written copy of the Qur'an) that are found in the streets?

A: Yes, it is permissible to burn newspapers, for they might contain some Ayahs of the Qur'an or a prophetic Hadith and similar texts which must be respected and venerated. Likewise, it is permissible to burn the worn-out pages of the Mus-haf, so that it will not be desecrated or mishandled and to preserve its sanctity. Likewise, you could protect it against sacrilege by burying it in pure earth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 9354

Q 3: What is the ruling on using newspapers like a tablecloth on the floor and in wrapping things then throwing them into the trash, as some pages of the newspaper contain Ayahs from the Book of Allah? These newspapers containing the printed Ayahs are circulated among people with different faiths, so how can these Ayahs be preserved?

A: It is not permissible to use newspapers in the manner mentioned or to throw them into the trash.

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This is because they contain Qur'anic Ayahs, Prophetic Hadith, and Names of Allah which should not be treated disrespectfully. The ones needed should be kept in a proper place, but if they are not needed, they should be consigned to fire or buried in a separate area away from dirt and from the passage of people.

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9798

Q: The owners of many companies and paper factories import wastepaper from foreign countries to make new paper out of it. This wastepaper comes in steamers to the port of Calcutta then to the factory storehouses. Copies of the Holy Qur'an, Books of Hadith, and some parts of them that are usable or unusable were found along with the imported wastepaper.

Muslims have told the non-Muslim owners of these companies and factories that using wastepaper containing copies of the Qur'an or Hadith and so on is a desecration of Islamic books. They say that all companies and factories should secure full respect for Islamic books and deal with them in the way dictated by Shari'ah (Islamic law). They persistently request the government to ban the import of wastepaper and to prevent taking it out of the port into the country if it has already reached there.

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The government neither banned the import of wastepaper nor prevented taking it out of the port into the country lest the concerned companies should suffer a big loss that may result in their permanent closure. The government of India seeks to comfort Muslims by showing respect to their Din (religion) but at the same time it does not want to force a constraint against another party. The government requests that your Excellency issue a Fatwa on this matter mentioning all the detailed evidence and proof so that fairness and justice are guaranteed.

Please write a detailed answer on the stated matter supported with proof and evidence from Islamic books. Please quote the names of the books on which your answer is based and the page numbers concerned to be presented to Muslims and their scholars.

What should be done with holy paper containing words from the Qur'an or Hadith?

Is it permissible for Muslims to put them in factory machines in a most respectful way so that chemicals change their shape and they become like cotton to be used afterwards to make new paper?

If we bury the holy paper mentioned above in graves or deep in the ground, there remains the risk of children digging them out and reselling them in the market. The same applies if we place them in a lake or a sea. The previously-mentioned incidents are known to the police.

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Please help us with this issue. Give us a detailed answer based on Shari'ah, so that we can submit your answer to the judicial authorities in our government. May Allah reward you with the best in this world and in the Hereafter.

A: First, paper on which the Holy Qur'an is written should be preserved because the Qur'an is the Word of Allah, the Lord of all existence, thus, dishonoring such paper or making them liable to sacrilege is Haram (prohibited). **Second,** it is not permissible to allow non-Muslims to touch the

Glorious Book, meaning, the Qur'an. **Third,** it is permissible for Muslims to remove the writing of the Qur'an from torn paper and worn-out Mushafs (written copies of the Qur'an) either by burning or burying them in a clean, pure place. This should be done out of veneration for the Qur'an and to guard it against abuse and insult. The issue of reusing paper that contains text from the Qur'an was previously presented to the Council of Senior Scholars in its twenty-sixth session and a decree was unanimously issued to prohibit this practice. The following is the text of the answer sent to his Excellency, the minister of Hajj and Religious Endowments in the Kingdom of Saudi Arabia: **First,** what you have done with the paper, meaning, crushing, burning, and burying it in a pure place is good work and conforms to what has been stated by Muslim scholars following the example of the Rightly-Guided Caliph, 'Uthman Ibn 'Affan (may Allah be pleased with him). **Second,** the council refuses the request of Al-Ghadir factory

because this will result in desecration and abuse of the Words of Allah (Exalted be He) written on the paper. **Third,** the books of honorable Hadith and especially those parts that contain something from the Qur'an or the words of the Prophet (peace be upon him), should also be preserved against sacrilege either by burning them or burying them in a pure land that is out of reach of children.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Quoting Qur'anic Ayahs in life situations

The first question of Fatwa no. 3114

Q 1: What is the ruling on quoting Qur'anic Ayahs when one encounters any of the worldly affairs? A person may say in time of oppression (what means): ﴾push them to do evil﴿ **(Surah Maryam)**

(Part No. 4; Page No. 82)

when meeting a friend: ﴾Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)!﴿

or when food is served: ﴾Eat and drink at ease for that which you have sent on before you in days past!﴿

There are other Ayahs used in every day life affairs as well.

A: It is better to avoid using such words in this manner by way of exalting the Glorious Qur'an and holding it in utmost reverence, and guarding it against anything that is inappropriate.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 6252

Q 4: Is it permissible to use Qur'anic Ayahs (verses) in joking among friends? Examples: (1) ﴾(It will be said): "Seize him and fetter him;﴿ **(2)** ﴾And other faces, that Day, will be dust-stained.﴿ **(3)** ﴾The mark of them (i.e. of their Faith) is on their faces (foreheads)﴿

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A: It is not permissible to use Ayahs of the Holy Qur'an for jokes. However, it is permissible to use oft-repeated expressions that are not intended to quote any Ayah or phrase of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 8691

Q 6: What is the ruling on naming movies after Qur'anic Ayahs (verses), such as (the Ayahs saying what means): (Verily, your Lord is Ever Watchful (over them).) (and be dutiful and good to parents) (By the night when it darkens (and stand still).) **? What is the ruling on religious and national songs and post-classical Arabic poetry?**

A: It is not permissible to name movies after Qur'anic Ayahs, because this is considered a slight to the Qur'an and a deception to the people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5959

All praise be to Allah alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' read the question submitted by Dr. Nizar ibn Muhammad Futayh to His Eminence Chairman with reference no. 1007, dated 10/5/1403 A.H., which reads as follows: "The specialist hospital has a great internal communication system that enables the person who is on a call to put the caller on hold to take an incoming call for a long or a short time, according to the need, and return to the waiting caller. While they are on hold, the first caller can listen to some suitable recorded material. We would like to use some religious material, such as portions of Qur'an or Hadith, to fill this time. However, as this time is likely to be interrupted with discussions about worldly matters, which may include both serious and trivial matters depending on the position and circumstances of the speakers, we thought it proper to consult Your Eminence before we introduce any religious material."

The committee reply is as follows: Firstly: It is not permissible to cut off a caller or put them on hold, as it causes harm to them, unless there is a good reason for doing so, such as if the caller insults the receiver of the call and this cannot be stopped

other than by ending the call, or if an emergency or something occurs that necessitates putting the call on hold or ending it. **Secondly:** The Qur'an is the Word of Allah and it should be respected and guarded against all things that do not befit it, such as being mixed with trivial matters or joking, either before or after the recitation, or using it for entertainment or something to fill empty time, as you mentioned above. The foremost intention behind reciting the Qur'an should be to worship Allah and draw closer to Him, whilst contemplating its meanings and learning lessons from it, not just for entertainment, fun, and filling empty time. Similarly, it is not permissible to mix the Hadith of the Prophet (peace be upon him) with trivial matters and banter. They should be paid attention to and guarded against anything that does not befit them, and should be used with the intention of understanding the rulings of Shari'ah (Islamic law) through them to act upon them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 4; Page No. 86)

(Part No. 4; Page No. 87)

Incorrect recitation of the Noble Qur'an

(Part No. 4; Page No. 88)

Fatwa no. 511

Q: What is the ruling on the inability to properly pronounce the letter "ض" (Dad) from its place of articulation, while reciting the Qur'an? People have differed over this; some hold the view that the one who cannot pronounce it may replace it with the letter "ظ" (Dha'), others say that it may be replaced with the letter "د" (Dal). Please clarify the issue for us.

A: A person who is incapable of pronouncing the letter "ض" (Dad) properly, from its place of articulation, should train his tongue as best as he can in order to pronounce it correctly. If he fails after exerting effort to pronounce it properly, he is excused and he may pronounce it in the way he can; and he is not required to replace it specifically with the letter "ظ" (Dha') or "د" (Dal), for Allah (Exalted be He) says (what means): ﴾Allâh burdens not a person beyond his scope.﴿ ﴾and has not laid upon you in religion any hardship﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The first question of Fatwa no. 5948

Q 1: I am a Yemeni living in Saudi Arabia for more than ten years now. My parents are dead and I love reciting the Noble Qur'an. I often recite Qur'an in the Masjid (Mosque), but there are some Ayahs which I cannot pronounce properly, for I have never been to schools. Is it permissible for me to recite the Noble Qur'an in this incorrect manner? Am I committing a sin this way or not? I hope you will clarify this issue.

A: You have to try to correct your recitation through learning how to recite the Qur'an by any accredited reciter. Also, you must frequently revise what you have mastered (of recitation) in the Masjid or other places. If you exert your effort in this regard, Allah will make it easy for you. For it is authentically reported that the Messenger of Allah (peace be upon him) said: (The one who is proficient in the Qur'an (i.e. masterfully recites and perfectly memorizes it) will be with the noble, dutiful scribes (angels); and the one who recites the Qur'an and falters in it, and finds it difficult for him, will have a double reward.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 4; Page No. 90)

Fatwa no. 9550

Q: While a man was reciting the Qur'an, he committed some errors in recitation. Another man who was praying beside him and was engaged in Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) corrected the man's recitation. Is there sin on the reciter? Is the Salah (Prayer) of the one who corrected him valid? Please give us your Fatwa along with the related proof.

A: First, There is no sin if the reciter is a beginner in learning the Qur'an by heart, who encounters difficulty while attempting a proper recitation of the Qur'an. On the contrary, he will be rewarded for his efforts. The Prophet (peace be upon him) said: (The one who is proficient in the Qur'an (i.e. masterfully recites and perfectly memorizes it) will be with the noble, dutiful scribes (angels); and the one who recites the Qur'an and falters in it, and finds it difficult for him, will have a double reward.) Narrated by Al-Bukhari and Muslim. **Second,** the Salah of the person who corrected the man who was reciting the Qur'an - other than his Imam - is valid and he is excused for correcting the man (while praying) for his ignorance of the relevant ruling.

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The second question of Fatwa no. 9566

Q 2: How can I learn Tajwid-ul-Qur'an (the art of properly reciting the Qur'an) and in which book can I find the rules of Tajwid? I heard your program:"Rihab Al-Qur'an" and bought the book "Hidayat Al-Mustafid", but I could not understand it, because it was not clear. I used to study in an Islamic school in Djibouti.

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Could you suggest a solution? I am not educated and I come from a country occupied by Ethiopia. Could you send me a cassette recording of the Qur'an?

A: You can achieve learning of the proper recitation of the Qur'an by studying the rules of Tajwid from the book: "Kitab Al-Hidayah" and other books, on condition that you get taught by a skilled teacher of Qur'anic recitation. You should also practice Tajwid often and you can get help in that respect by listening to the Qur'an programs that are broadcast by the Holy Qur'an Radio - Saudi Arabia.

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Memorization of the Qur'an

(Part No. 4; Page No. 94)

The fourteenth question of Fatwa no. 6292

Q 14: I read the Qur'an but I cannot memorize it, do I still get rewarded for it?

A: Whoever reads the Qur'an, reflects upon its meanings, and acts in accordance to it, is rewarded even if they do not memorize it. It is narrated in the Hadith on the authority of 'Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: (The one who is proficient in the Qur'an (i.e. masterfully recites and perfectly memorizes it) will be with the noble, dutiful scribes (angels); and the one who recites the Qur'an and falters in it, and finds it difficult for him, will have a double reward.)

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The third question of Fatwa no. 7349

Q 3: How can I maintain my memorization of the Qur'an?

A: Among the means of maintaining the Qur'an memorized by heart is to repeat it over and over again and recite it frequently, also to show truthfulness, sincerity, and a real desire to memorize, understand, and contemplate it, and make Du'a' (supplication) to Allah (may He be Exlated) to be granted success. One should also avoid committing sins and should make Tawbah (repentance to Allah) for past misdeeds.

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The seventh question of Fatwa no. 7731

Q 7: What is the ruling on someone who reads the Qur'an frequently but cannot memorize it due to memory weakness? Also, what is the ruling on someone who memorized the Qur'an and then forgot it, like those who memorize it just to pass an exam? Is this sinful?

A: Anyone who reads the Qur'an frequently but cannot memorize it due to weakness of memory will be rewarded for the reading and excused for not being able to memorize it, as Allah (Exalted be He) says (what means), ﴿So keep your duty to Allâh and fear Him as much as you can﴾ Muslims who memorize the Qur'an - just to pass an exam for example - and then forget it have done themselves wrong and missed a great benefit.

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The second question of Fatwa no. 11469

Q 2: When I was young, I memorized five Juz's (a Juz' equals a 30th of the Qur'an) twice and forgot them later. I am trying very hard to memorize them again at an old age, but in spite of reading the Qur'an frequently from the Mus-haf (written copy of the Qur'an), I feel incapable and I fear Allah's Saying in Surah Ta-Ha, Ayah (126), (which means) ﴾ (Allâh) will say: "Like this: Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."﴿ **Does the Ayah mentioned here refer to the Ayahs (verses) of the Qur'an or the Ayahs (signs) of Allah in the universe?**

A: Disregard here means: to neglect acting upon them.

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Forgetting the memorized Qur'an

(Part No. 4; Page No. 98)

The sixth question of Fatwa no. 5168

Q 6: A person memorized five Juz's (a Juz' equals a 30th of the Qur'an), then because of his heavy work load, he did not revise the portions he memorized for a very long period of time until he forgot all that he had memorized. What is the ruling on such a person? Did he commit a sin by doing so? Are there any Hadiths that issue stern warnings for people like him?

A: Such a person should be advised and encouraged to relearn the Qur'an, perhaps he may restore his past knowledge of the whole Qur'an, recite it, ponder on its meanings, and act according to its teachings. He should also be warned against the negative result of excessively indulging in worldly affairs that keep him away from learning his religion. However, the Hadith that warns against memorizing then forgetting the Qur'an is Da'if (weak).

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The first question of Fatwa no. 5169

Q 1: What is the ruling on someone who has memorized the whole Qur'an by heart and then was made to forget it? Would this entail punishment or not?

A: The Qur'an is the Word of Allah, the best of speech, and the Book of all laws.

Moreover, reciting it is an act of 'Ibadah (worship) that softens the hearts and humbles the souls, in addition to its other endless benefits. Therefore, the Prophet (peace be upon him) ordered Muslims to recite the Qur'an regularly, lest it be forgotten, saying to them, (Recite the Qur'an regularly. By Him in Whose Hand my soul is! It is faster in slipping the memory than a camel from its ropes.) It is not appropriate for a Muslim who has memorized the Qur'an to neglect reciting and constantly and regularly reviewing what they have memorized of it. Rather, they should specify a daily Wird (portion of Qur'an recited with consistency) that will help retain it in memory. This way they will not forget it, in the hope that they be rewarded, and attain benefit from its rulings in beliefs and actions. However, anyone who memorizes parts of the Qur'an and forgets them later due to being busy or out of negligence is not a sinner. In fact, there is no authentic Hadith from the Prophet (peace be upon him) about the punishment of those who forget the Qur'an they have memorized.

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The second question of Fatwa no. 9455

Q 2: I am 23 years old. When I was 12, I joined a Qur'an school and memorized the whole Qur'an,

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but I have forgotten most of it now, apart from around four Juz's (a Juz' equals a 30th of the Qur'an) . Have I committed a sin in this? I am now trying to memorize it again, but I am finding it difficult. What should I do, should I memorize it all again and will I be called to account for what I have forgotten?

A: We advise you to memorize it again, and recite it regularly and act according to it. We hope that Allah will grant you and us help and success. There is no sin in this - In sha'a-Allah (if Allah wills) - because the Hadith regarding the punishment for those who forgot some of the memorized Qur'an are all Da'if (weak).

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Abandoning the Qur'an

The third question of Fatwa no. 6561

Q 3: What is the ruling on reciting the Qur'an; is it Wajib (obligatory) or Mustahab (desirable)? When we asked about the ruling on this, some said that it is not obligatory; meaning that it is good if it is recited, but if not, there is no sin. Taking this opinion for granted, many people may forsake reading the Qur'an? What is the ruling on abandoning the Qur'an and what is the reward for reciting it?

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A: The ordained obligation of every Muslim is to keep the duty of reciting the Qur'an and do it as often as possible, according to ability, in obedience to the Divine Call (saying what means): ﴿Recite (O Muhammad صلى الله عليه وسلم) what has been revealed to you of the Book (the Qur'ân)﴾ Allah (Exalted be He) also says:﴿ And recite what has been revealed to you (O Muhammad صلى الله عليه وسلم) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men).﴾ Allah (Exalted be He) mentions the declaration that His Prophet Muhammad (peace be upon him) promulgated: ﴿And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm).﴾ ﴿And that I should recite the Qur'ân﴾ The Prophet (peace be upon him) also said: ﴿Read the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions.﴾ Related by Muslim in his Sahih. Thus, a Muslim should neither abandon the Holy Qur'an nor cease to recite it, and must keep away from any of the forms of abandoning the Qur'an that were stated by the exegetes in their interpretation of the desertion of the Qur'an: for example, Ibn Kathir (may Allah be merciful with him) states in his Tafsir (explanation/exegesis of the meanings of the Qur'an) that Allah (Exalted be He) relates the words of His Messenger Muhammad (peace be upon him) who said: ﴿O my Lord! Verily, my people deserted this Qur'ân (neither listened to it, nor acted on its laws and teachings).﴾ for the Mushriks (those who associate others with Allah in His Divinity or worship) neither heard nor responded to the Qur'an. Allah also says: ﴿And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation)"﴾ Whenever the Qur'an was recited to them, they would make noise and talk about any other subject to avoid hearing it; this is a form of abandoning it.

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Refusing to have belief in it is a form of abandonment; holding back from contemplating, understanding, and acting upon it; and obeying its commands and avoiding its prohibitions, are all forms of abandonment. Likewise, turning away from it to other things, for example, poetry, vain talk, singing, and playing are all forms of abandonment.

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The third question of Fatwa no. 7108

Q 3: We often listen to the recitation of the Qur'an while driving the car or sitting at home. However, we need to listen to something else, for example, to the news or to read the newspaper. We switch off the radio as it is not possible to listen to the Qur'an and do such things simultaneously. Is switching off the radio in order to listen to the news or read the newspaper a form of forsaking the remembrance of Allah? Please, advise us.

A: There is no offense in listening to the news and reading newspapers at certain times instead of listening to the Holy Qur'an Radio, as everything has its due time. Listening to the news and so on is not judged to be a form of abandoning the Qur'an as long as one dedicates some other time to reciting the Qur'an or listening to it.

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The third question of Fatwa no. 7175

Q 3: A man who has studied the Qur'an, but allows a year to pass without reciting it, what is the ruling on his abandonment of the Qur'an?

A: He must not do this and it is the duty of whoever is in connection with this man from the people of knowledge to advise him, and clarify to him the virtue of reciting Qur'an, contemplating its meanings and receiving admonition from it. Hopefully this way he may accept the advice and regain interest in reciting it.

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Fatwa no. 8844

Q: What is the ruling on reciting the Qur'an; is it Wajib (obligatory) or Mustahab (desirable)? And what is the ruling on someone who abandons reciting it; is this Haram (prohibited) or Makruh (reprehensible)?

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A: Firstly: Allah sent down the Qur'an for us to believe in, learn, recite, contemplate, and act according to it. We should judge by it and always refer to it. We should seek healing through it from the sicknesses and impurities of the heart, and benefit ourselves from the other wisdoms divinely intended by revealing it.

People may abandon the Qur'an by disbelieving in it, not listening or paying attention to it. Others may believe in it, but do not study it. Others may study it, but do not recite it. Others may recite it, but do not ponder it. Others may ponder it, but do not act according to it, so they do not consider what it declares lawful as lawful or what it declares prohibited as prohibited, or judge by it, or refer to it, or seek relief from diseases of the heart and body from it. Thus, the gravity of the abandonment of the Qur'an is proportionate to how far people remove themselves away from it, as previously explained.

A servant must always be mindful of Allah and try to benefit from the Qur'an as far as possible, in all domains, as they will lose good according to their degree of abandonment of the Qur'an. As for reciting the Qur'an, it is prescribed and it is advisable to do it as often as possible and finish Khatmah (completing of one reading of the whole Qur'an) once a month, but this is not Wajib.

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(Part No. 4; Page No. 105)

Reciting or touching the Qur'an by a person who is in a state of minor or major ritual impurity

(Part No. 4; Page No. 106)

1-Recitation of the Qur'an by a person who is in a state of major ritual impurity

The fourth question of Fatwa no. 2217

Q 4: Yesterday we were discussing whether it is permissible for a person who is ritually impure to recite the Qur'an from memory or from books containing some Qur'anic Ayahs (verses), for Allah (Glorified be He) says (what means): ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ **What is the ruling on this issue?**

A: Any Muslim who wants to touch the Mus-haf (written copy of the Qur'an) should be pure from major or minor ritual impurity.

Minor ritual impurity involves all acts that necessitate performing Wudu' (ablution). Major ritual impurity involves all acts that necessitate performing Ghusl (ritual bath). This is based on the general ruling implied in the Qur'anic Ayah (verse) which says: ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ 'Amr Ibn Hazm also narrated that the Prophet (peace be upon him) said: ﴾No one should touch the Qur'an except one who is pure.﴿ However, it is important to note that the person who is in a state of minor ritual impurity is allowed to recite the Qur'an from memory.

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This is not the case with the person who is Junub (in a state of major ritual impurity). Such a person is not allowed to recite the Qur'an by heart or from the text.

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The fourth question of Fatwa no. 3204

Q 4: Is it permissible for Muslims to recite the Qur'an from memory when they are Junub (in a state of major ritual impurity) or to perform Tayammum (dry ablution)?

A: The dominant majority of scholars hold the view that it is not permissible for the Muslim to read the Qur'an while in a state of major impurity, even if they were to recite it from memory, without touching the Mus-haf (written copy of the Qur'an). Ahmad and Compilers of Sunan (Hadith compilations classified by jurisprudential themes) narrated on the authority of 'Aly (may Allah be please with him) who reported: (Nothing prevented the Prophet (peace be upon him) from reciting the Qur'an, except Janabah (major ritual impurity related to sexual discharge).) Al-Hafizh Ibn Hajar

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classified the Isnad (chain of narrators) as good. If they do not find water or are incapable of using it due to illness, they are permitted to perform Tayammum.

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The third question of Fatwa no. 9620

Q 3: As we know the Noble Qur'an is sanctified, such that none should touch it but the purified, what about carrying Qur'an tapes by men or women who are in a state of Janabah (major ritual impurity related to sexual discharge) or woman in menses?

A: There is no sin in carrying Qur'an tapes by someone who is in a state of Janabah and the like.

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(2) Recitation of the Qur'an by the menstruating woman

Fatwa no. 3713

Q: What is the ruling on a menstruating woman touching the Mus-haf (written copy of the Qur'an) and reciting from it? Also, what is the ruling on her entering the Masjid (mosque)? Is it permissible for her to stay there for any purpose?

A: First, it is not permissible for a menstruating woman to touch the Mus-haf according to the opinion of the Jumhur (dominant majority of scholars), for Allah (Exalted be He) says (what means): ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ The Prophet (peace be upon him) said in the letter which he sent to 'Amr ibn Hazm : ﴾"None should touch the Qur'an except one who is pure."﴿ However, women are permitted to recite the Qur'an without touching it during their menstrual and post natal periods according to the more correct of the two scholarly opinions. There is no authentic Hadith reported from the Prophet (peace be upon him) prohibiting this.

Second, it is not permissible for a menstruating woman or one who is Junub (in a state of major ritual impurity) to sit or stay in a Masjid. This is according to the Jumhur, for 'Aishah (may Allah be pleased with her) said: ﴾The Messenger of Allah (peace be upon him) came and saw that the doors of the houses of his Sahabah (Companions) were opened facing the Masjid (and leading into it). He said: Turn the direction of (the doors of) these houses from the Masjid. Then the Prophet (peace be upon him) entered (the houses or the Masjid), and the people did not take any step in this regard hoping that some concession might be revealed. He (peace be upon him) again came out to them and said: Turn the direction of (the doors of) these houses from the Masjid; I do not make the Masjid lawful for a menstruating woman or one who is Junub (in a state of major ritual impurity).﴿ (Related by Abu Dawud)

This Hadith gives a general prohibition regarding menstruating women and Junub sitting in the Masjid, and passing through it. However, it was made specific by the Saying of Allah: ﴾O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.﴿ The meaning of the Ayah is as follows: O believers, do not approach Masjids when you are drunk, nor when you are Junub until you perform ritual bathing. However, if you enter them with the intention of just passing by or crossing, it is permissible to do so. The menstruating woman comes under the same ruling as one who is Junub. This exception is also substantiated by what was reported by Sa'id ibn Mansur in his Sunan on the authority of Jabir ibn 'Abdullah (may Allah be pleased with them) who said: ﴾We used to just cross

through the Masjid while being Junub.) Also, Ibn Al-Mundhir reported on the authority of Zayd ibn Aslam that he said: The Sahabah of the Prophet (peace be upon him) used to walk in the Masjid while being Junub.

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The second question of Fatwa no. 9402

I heard on the "Nur 'Ala Al-Darb" program that a menstruating woman is permitted to study the I'rab (desinential inflection) of the Qur'an. I teach Muslim women Tajwid (Art of properly reciting the Qur'an) and some of them come to me from remote places and their time is limited. Am I permitted to teach them Tajwid and correct their pronunciation or recite some Ayahs (Qur'anic verses) to them while having menstruation? Are the women who are menstruating permitted to learn from me or should they wait until they are purified after their menstruation? Please give us a Fatwa (legal opinion) on this and may Allah reward you. Please note that I personally read the books of Tafsir (exegesis of the meanings of the Qur'an) that have been divided into sections when I am menstruating, is this permissible or should I be on the safe side and not do it?

A: You are permitted to recite the Qur'an during your menstruation and teach menstruating women proper recitation and Tajwid, without touching the Mus-haf (written copy of the Qur'an). A menstruating woman is permitted to touch the books of Tafsir to recognize the Ayahs (Qur'anic verses) from them, according to the more correct of the two scholarly opinions.

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(2) Recitation of the Qur'an by a person who is in state of minor impurity

The second question of Fatwa no. 557

Q 2: Is it permissible for someone who has performed Istijmar (cleansing the private parts with hard material after urination or defecation) after using the toilet to recite or hold the Qur'an, as happens in schools when there is no water. In such a case, after leaving the toilet, the teacher starts the Qur'an class. Is it sufficient for a teacher to perform Istijmar, or Wudu' (ablution) in that case is a must, even if there is hardship in doing so?

A: It is permissible for whoever performs Istijmar without having Wudu' to recite the Qur'an as long as they are not Junub (in a state of major ritual impurity) whether students or teachers, yet their recitation while having Wudu' is preferable. But touching the Mus-haf (written copy of the Qur'an) is not permissible except for a person who is purified from both major and minor impurities according to the opinion of Jumhur (dominant majority of scholars), who have deduced it from Allah's Saying (which means): ﴿Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴾ They have also based it on the letter that was sent by the Prophet (peace be upon him) to 'Amr ibn Hazm in which he said: ﴾"No one should touch the Qur'an except one who is pure."﴿ However, it is permissible to carry it on a hanger, as this is not counted as touching. This opinion is adopted by the Hanbalys (followers of the juristic school of Ahmad ibn Hanbal), Abu Hanifah, Al-Hassan Al-Basry and others. If someone, who is in a state of major or minor impurity, needs to touch the Qur'an while there is no water available for purification, they are permitted to perform Tayammum (dry ablution) and touch it.

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The second question of Fatwa no. 1777

Q 2: Is it sinful to recite the Qur'an without Taharah (ritual purification), if there is no water or clean dust?

A: If you are in the state that you mentioned, it is permissible to recite the Qur'an without Taharah (ritual purification), under the general principle in Allah's Saying (which means): ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Similarly, Allah (Exalted be He) says: ﴾and has not laid upon you in religion any hardship﴿

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The third question of Fatwa no. 4588

Q 3: Is it permissible to recite the Qur'an without having Wudu' (ablution)? What is the evidence for that? Is there any controversy on this issue? If there is, what is the soundest scholarly opinion?

A: A Muslim is allowed to recite the Qur'an while in a state of minor ritual impurity without touching the Mus-haf (written copy of the Qur'an). There is no controversy among scholars over this matter.

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This is because nothing has been stated in Shari'ah (Islamic law) that prevents doing so, for permissibility is the original ruling in this act. But reciting it after having performed Wudu' (ablution) is better.

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The twenty-eighth question of Fatwa no. 6505

Q 28: Is it permissible to recite the Qur'an without performing Wudu' (ablution) but not while being Junub (in a state of major ritual impurity)? Also, is it permissible to recite it while facing a direction other than that of the Qiblah (direction faced for Prayer towards the Ka'bah)?

A: It is permissible for a Muslim to recite the Qur'an as long as they are not Junub, even if they have not performed Wudu' or are not facing the Qiblah. However, the Mus-haf (written copy of the Qur'an) should not be touched except by someone in the state of Taharah (ritual purification) from major and minor ritual impurities.

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(4) Recitation of the Qur'an by one who suffers from enuresis

The second question of Fatwa no. 6984

Q 2: My heart finds rest in the recitation of the Qur'an. Is it permissible for me to recite the Qur'an from the Mushaf (written copy of the Qur'an) knowing that I suffer from uncontrolled enuresis?

A: There is no blame on you if while you are in such a state you recite the Qur'an and hold the Mushaf. There is no blame on you also in Salah (Prayer), if that is your condition. However, you should make Istinja' (cleansing the private parts with water after urination or defecation) and perform Wudu' (ablution) after the prescribed time of each Salah becomes due. After that, there is no harm if drops of urine are released involuntarily. You should not forget to sprinkle some water on the soiled part of your body or clothes before Salah. Your Salah is valid even if involuntary releases of urine occur during it. Allah (Exalted be He) says (what means): ﴾Allâh burdens not a person beyond his scope.﴿ Allah (Glorified be He) also says: ﴾and has not laid upon you in religion any hardship﴿

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(Part No. 4; Page No. 116)

(Part No. 4; Page No. 117)

Returning Salam while reciting the Qur'an

(Part No. 4; Page No. 118)

The ninth question of Fatwa no. 8501

Q 9: Is it permissible for a Muslim reciting the Qur'an to interrupt the recitation to return the Salam (Islamic greeting of peace) paid by another Muslim passing by?

A: A Muslim should return the Salam and then continue the recitation, so as to combine the two virtuous deeds.

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The eighth question of Fatwa no. 9328

Q 8: If a Muslim enters the Masjid (Mosque) and offers Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque), should they then greet the person sitting to their right or left who is engaged in reciting the Qur'an? A Muslim fears disturbing the reciters by greeting them and thus committing a sin. Yet if they are not greeted, they may harbor ill feelings. The Prophet (peace be upon him) commanded, saying, ("Spread Salam (Islamic greeting of peace) among you") **as related in the Hadith.**

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The reciter may not know that the person has not greeted them out of fear of distracting them. So which is better; to greet the reciter at once or wait until the Iqamah (call to start the Prayer) is pronounced?

May Allah reward you the best of this world and the Hereafter, and may He give you long life. Amen!

A: The Sunnah practice (whatever is reported from the Prophet) is to greet the reciter at once, according to what is mentioned in authentic Hadith establishing the lawfulness of greeting and shaking hands with Muslims upon meeting them.

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First question from Fatwa no. 9490

Q 1: One day, a man was sitting in the first row reciting the Qur'an in the Masjid (Mosque) at the time of Zhuhr (Noon) Prayer. Another person entered the Masjid, stood beside the reciter, and offered Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). When he finished praying, he greeted the reciter and wanted to shake hands with him. But the reciter reluctantly extended his hand to the man standing at his left without even looking at him and went on with the recitation. Immediately after, the reciter stood up and announced loudly in the Masjid that it is not permissible to greet

or shake hands with the one reciting Qur'an whether in the Masjid or elsewhere, and he kept repeating that.

Would your Eminence please, clarify this matter to us as soon as possible. It is equally important to announce the ruling on this matter in the media for people to know with certainty and neither make lawful that which is forbidden nor forbid that which is lawful. May Allah protect you!

A: It is permissible to greet with Salam (Islamic greeting of peace) a person reciting the Qur'an and it is obligatory for them to return the greeting, since there is no proof from Shari'ah (Islamic law) prohibiting this. The basic rule derived from the general proofs supports the lawfulness of initiating and returning the greeting of Salam; unless there is proof specifying otherwise.

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(Part No. 4; Page No. 121)

Calling the Qur'an "A scientific system"

(Part No. 4; Page No. 122)

The fourth question of Fatwa no. 4488

Q 4: A person delivered an excellent and exciting sermon on woman's rights and obligations in the perspective of Shari'ah. While delivering his sermon, he referred to the Qur'an saying, "It is the first scientific system...". Is the Qur'an a system or Shari'ah?

A: It is better to describe the Qur'an in the manner mentioned in the Book of Allah denoting that it is a Shari'ah (law), a course of life, a remembrance, and exhortation. Although it contains the regulation of religious and life matters for Muslims, we know of no basis in the Book or the Sunnah affirming that the Qur'an is "a system." Accordingly, it is better and safer to use the names affirmed by Allah (Exalted be He) and His Messenger (peace be upon him) when referring to the Qur'an. Moreover, it is not the first system as mentioned by the said Imam; for several revealed books preceded the Qur'an and imparted the guidance of Allah (Exalted be He) to humanity, like the Tawrah (Torah) and the Injil (Gospel). But the Qur'an is the noblest, greatest and most perfect of all Sacred Books. Allah (Exalted be He) says: ﴿And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).﴾

(Part No. 4; Page No. 123)

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(Part No. 4; Page No. 124)

(Part No. 4; Page No. 125)

Ruling on Qur'an memorization competitions

(Part No. 4; Page No. 126)

The fifth question of Fatwa no. 6498

Q 5: What is the ruling on receiving a prize in a Qur'an memorization competition? Is it permissible to organize a Qur'an memorization competition for women and appoint a committee of men to judge the winner or is this Bid'ah (innovation in religion) that could lead to Fitnah (temptation)? Is it permissible in the first place to hold a competition in this regard?

A: (1) There is no offense in this and no difference between men and women in this regard.

(2) There is no offense, but the women must not be soft in their speech, because Allah (Glorified and Exalted be He) commands, saying (what means): (O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.) They must also wear the proper Islamic Hijab (veil), and the competition must not involve any Khulwah (being alone with a member of the opposite sex) with non-Mahram (not a spouse or an unmarriageable relative).

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(Part No. 4; Page No. 127)

Receiving fees for reciting the Qur'an

(Part No. 4; Page No. 128)

The fifth question of Fatwa no. 189

Q 5: Is it permissible for a person who has memorized the Qur'an to lead people in Salah (Prayer) or recite the Qur'an for the dead in return for a certain amount of money paid in advance?

A: Reciting the Qur'an is one of the best acts of worship. Acts of worship should be sincerely devoted to Allah alone. A person should not intend, by these acts, to gain worldly benefits or prestige. They should devote them to Allah out of hope for His Reward and fear of His Punishment. Allah (Exalted be He) says (what means): ﴾So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴿ ﴾Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴿ (Surah Al-Zumar, 39: 2-3)He also says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ (Surah Al-Bayinah, 98: 5)It was reported that 'Umar Ibn Al-Khattab (may Allah be pleased with him) heard the Messenger of Allah (peace be upon him) saying: ﴾"Actions depend upon intentions, and every person shall have but that which they have intended. So whoever emigrated for the sake of Allah and His Messenger, his emigration is for the sake of Allah and His Messenger, and whoever emigrated for the sake of some worldly gain or a woman to marry, his emigration is for the purpose that he intended."﴿ (Related by Al-Bukhari and Muslim) Therefore, it is not permissible for a reciter of the Qur'an to receive fees for reciting the Qur'an whether in advance or afterwards and whether it is done in Salah or for a dead person.

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Therefore, no one from among the scholars has permitted hiring someone to recite the Qur'an. Imams and Mu'adhins (callers to Prayer) are not included in this ruling because they may receive fees or salaries from Bayt-ul-Mal (Muslim treasury). They do not receive pay for the sake of recitation or leading Salah, but they receive it in return for devoting their time and efforts to perform this collective duty, and likewise the caliph or the ruler of Muslims who receives pay for devoting himself and his time to the affairs of the state. 'Umar (may Allah be pleased with him) used to give the Mujahidin (strivers in the Cause of Allah) and those who have truthful stances in support of Islam from Bayt-ul-Mal, according to their precedence in embracing Islam and the benefits they brought to the Muslim Ummah (nation). Moreover, what is worthy of being mentioned here is that Allah (Exalted be He) has prescribed a portion of Zakah (obligatory charity) to be given to those who dedicate their time to collect it even if they are rich. This is because they perform a collective Islamic duty that is prescribed upon the whole Ummah. Therefore, they are given this portion whether they are rich or poor for the sake of dedicating their time and being busy with such mission.

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The first question of Fatwa no. 4160

Q 1: What is the ruling on the pay received by those who teach the Book of Allah?

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A: There is nothing wrong with the pay received by Qur'an teachers, based on the general meaning of the Hadith of the Prophet (peace be upon him): ("The most lawful thing for which you receive payment is the Book of Allah.")

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The first question of Fatwa no. 4264

Q 1: Is it permissible to pay fees in order to learn the Qur'an; keeping in mind that the teacher will not teach without receiving the fees?

A: Yes, it is permissible to teach the Qur'an in return for fees according to the more correct of the two scholarly opinions, based on the general meaning of the Hadith of the Prophet (peace be upon him): ("The most lawful thing for which you receive payment is the Book of Allah.") (Related by Al-Bukhari) Moreover, necessity sometimes may dictate so.

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The third question of Fatwa no. 8862

Q 3: What is the explanation of the Prophetic Hadith: ("Recite the Qur'an but do not make it a livelihood.") **Is it permissible to recite the Qur'an for a fee as some Egyptian reciters do?**

A: The Messenger of Allah (peace be upon him) commanded that we should recite the Qur'an and ponder its meanings as a kind of Dhikr (Remembrance of Allah) and an act of worship hoping for the reward of Allah and fearing His punishment. One should understand its rulings, act upon them and learn from its lessons. However, the Prophet (peace be upon him) forbade taking a fee in return for reciting the Qur'an or making a living through its recitation.

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The first question of Fatwa no. 1268

Q 1: People who memorize the Qur'an here in Morocco recite it for the purpose of earning money. Whenever a banquet is prepared for them, they come to recite the Qur'an without showing any form of respect or knowledge of the rules of Tajwid (Art of properly reciting the Qur'an). While they are reciting the Qur'an, the others start whispering to each other and talking about side issues. There is a method of recitation used by them called "Tahzanit", in which they distort the pronunciation of the words and cause headaches as people's ears cannot bear it when they halt at pause-sites.

(Part No. 4; Page No. 132)

Although they have memorized the Qur'an, unfortunately they neither understand it nor guide people through it. They simply memorize it.

Their primary concern when they attend a banquet is the fees and the Sadaqah (voluntary charity) given to them by people. Then, they begin to supplicate to Allah to have mercy upon them and their dead parents, and to grant success to those who have given them Sadaqah. They divide the money among themselves, and no poor or needy person gets anything out of it. What is the ruling of the Islamic Shari'ah on the Sadaqah that they collect and distribute among themselves, and their method of recitation?

I have found in a book a Hadith ascribed to the Prophet (peace be upon him) that he said: ("Whoever uses the Qur'an to earn money, shall come on the Day of the Resurrection with their face all bones (having no flesh).") **Is this Hadith Sahih (authentic) or not? What is the meaning of the Ayah saying (what means):** (Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching)) **(Surah Sad, 38: 86)?**

A: Firstly, reciting Qur'an is purely a form of 'Ibadah (worship) through which one can draw closer to Allah. The original ruling on such pure forms of 'Ibadah is that they should be done by a Muslim with the sincere intention of seeking to please Allah and be rewarded by Him, not with the intention of receiving reward or praise from one of Allah's creations.

(Part No. 4; Page No. 133)

Thus, it was never reported that the Salaf (righteous predecessors) hired someone to recite the Qur'an in parties or banquets. No one of the Imams of the Salaf permitted this or gave a Rukhsah (concession) for doing so. None of them ever took fees in return for reciting Qur'an, whether in weddings or funerals. They used to recite the Qur'an seeking reward from Allah. The Prophet (peace be upon him) asked those who recite the Qur'an to ask Allah by it, and warned them against asking other people for anything. In his Sunan (Hadith compilations classified by jurisprudential themes), Al-Tirmidhy narrated from 'Imran ibn Husayn that he once passed by a man reciting the Qur'an, who then started begging from people. 'Imran exclaimed saying, "Inna Lillahi wa inna ilyahi raji'un [Truly to Allah we belong and truly to Him we shall return]", and then said, "I heard the Messenger of Allah (peace be upon him) say, ("Whoever recites the Qur'an, should ask from Allah by it, for there will come a people who will recite the Qur'an and ask from people by it.") As for taking fees in return for

teaching Qur'an, performing Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) with it, and such things which benefit others, Sahih (authentic) Hadiths prove that it is permissible, such as the Hadith of Abu Sa'id who took a herd of sheep offered to him in return for reciting Surah Al-Fatihah over a sick person who got healed, and the Hadith of Sahl about what the Prophet (peace be upon him) did when he united a man and a woman in marriage provided that he teaches her what he had memorized of the Qur'an. It can be gathered from this that if a person takes fees in return for the Qur'an recitation itself, or hires a group of people to recite the Qur'an, they contradict the Ijma' (consensus) of the Salaf (may Allah be pleased with them).

Secondly, the Qur'an is the Word of Allah, and its superiority over the speech of people is like the superiority of Allah over His creatures. It is the best way to remember Allah.

A person who recites Qur'an should be humble in recitation, feeling Khushu' (the heart being attuned to the act of worship), contemplating its meanings as much as possible, not engaging in anything else at the same time, without affectation or speaking gutturally, or raising one's voice more than necessary. A person who attends a place where Qur'an is being recited should listen carefully and contemplate the meanings, not preoccupy themselves by talking, or distract the person reciting Qur'an or other people, as Allah says (what means), ﴾And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style.﴿ (Surah Al-Muzzammil, 73: 4). He also says, ﴾So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴿ ﴾And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.﴿ (Surah Al-A'raf, 7: 204-205). Thirdly, people vary in their understanding and intellectual capacities; each Mukallaf (person meeting the conditions to be held legally accountable for their actions) should comprehend the religion and the rulings of Shari'ah as much as their understanding and time enables them, so that they may apply them and guide others to them. The first thing that should be understood and cared about is the Qur'an. If a person fails to understand it on their own, they should seek the help of Allah, then the scholars, as much as possible. After that, they are not to be blamed, as Allah (Exalted be He) does not burden a person beyond their scope. Failing to understand the Qur'an does not hinder a person from reciting it, provided they have exerted all possible efforts, as it is authentically reported from the Messenger of Allah (peace be upon him) that he said, ﴾"The one who is proficient in the Qur'an (i.e. masterfully recites and perfectly memorizes it) will be with the noble, dutiful scribes (angels); and the one who recites the Qur'an and falters in it, and finds it difficult for him, will have a double reward."﴿

Fourth, it is permissible for a poor person to take Sadaqah to cover their needs and the needs of their families. It is also permissible to invoke Allah to reward those who gave them Sadaqah. However, taking fees in return for reciting Qur'an, giving a sermon, or asking the blessing and Du'a' (supplication) of someone is impermissible. This was not the way of the Muslims in the first three generations of Islam which the Prophet (peace be upon him) testified to be the best of generations. Fifth, the meaning of Allah's Saying, ﴾Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching)﴿ is that Allah has commanded His Prophet Muhammad (peace be upon him) to tell his people that he does not want anything in return for delivering the Wahy (Revelation) revealed to him by Allah and inviting them to pure Tawhid (monotheism) and the other rulings of Islam. He should only fulfill his duty of conveying and clarifying

the Wahy to the Ummah in obedience to the Orders of Allah, seeking reward only from Him, and to eliminate any illusions that might have existed inside the Mushriks (those who associate others with Allah in His Divinity or worship) that he (peace be upon him) might be calling them to follow him in obeying Allah's revealed Law to achieve for himself worldly gains or authority over them. He thus clarified to them that his Call to the truth is purely for the sake of Allah, like all the Messengers (peace be upon them), who do not ask the people for anything in return for their Call.

It has already been mentioned in the first paragraph of the answer the Hadith of 'Imran ibn Husayn warning against earning money through reciting the Qur'an and asking people by it, but as for your question about the punishment awaiting the doer on the Day of Judgment, that the flesh of their faces will fall, this is a threat addressed to anyone who begs of people while they are not needy and do not have an excuse, whether by reciting the Qur'an or not. It was related from 'Abdullah ibn 'Umar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("Beggary remains in one of you (i.e. one keeps practicing beggary) until he meets Allah (on the Day of Resurrection) and not a shred of flesh is on his face.") In another narration, ("A man keeps on begging of people until he comes on the Day of Resurrection and not a shred of flesh is on his face.") (Agreed upon by Al-Bukhari and Muslim) It is also related from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("Anyone who begs the money of people to increase their own, it is as if they are asking for live coals, so let them ask for little or much.") (Narrated by Muslim). The Hadith mentioned in the first paragraph applies to whoever begs using the Qur'an if they are poor. However, if they are rich, all the previously mentioned Hadiths apply to them. As for the wording of the Hadith you mentioned in the question, its authenticity is not known.

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(Part No. 4; Page No. 137)

What should be done with a torn copy of the Qur'an or a copy that contains typographical errors?

(Part No. 4; Page No. 138)

The sixth question of Fatwa no. 968

Q 6: I have a copy of the Noble Qur'an that has torn pages. What should I do with it; should I bury it somewhere in the ground?

A: You may either bury it in the land of a Masjid (mosque) or burn it after the manner of 'Uthman (may Allah be pleased with him).

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Fatwa no. 4660

Q: How can the torn pages of the Mushaf (copy of the Qur'an) and books containing Qur'anic Ayahs (verses) be safeguarded?

A: Any torn pages of the Mushaf, books and pages carrying Qur'anic Ayahs are to be buried in some good place far away from paths and walkways, as well as those places where rubbish and filth are disposed of. Another option would be to burn them in order to safeguard and protect them from any kind of desecration and defilement.

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'Uthman (may Allah be pleased with him) is reported to have done the second option.

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The sixth question of Fatwa no. 6252

Q 6: Is it better to burn or bury Mus-hafs (written copies of the Qur'an) in the ground if they have typographical mistakes in them? Is a Mus-haf considered to be incorrect if the Surahs (Qur'anic chapters) are not in the correct order?

A: Firstly: It is obligatory to correct any misprint, if this is possible, to preserve the Qur'an and prevent money being wasted. However, if it is not possible to correct the mistakes, the publication should be stopped and all available copies should be destroyed either by burning or burying.

Secondly: If the Surahs in a Mus-haf are arranged out of their correct order, this is wrong, and it is Haram (prohibited).

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What should be done with a torn copy of the Qur'an or a copy that contains typographical errors:

(Part No. 4; Page No. 140)

The fifth question of Fatwa no. 8381

Q 5: I found a Mus-haf (written copy of the Qur'an) containing misprints related to the ordering of the Surahs (Qur'anic chapters), for they are not arranged in the correct order. Is it permissible to recite the Qur'an from it? If it is impermissible, what do you advise me to do? Should I burn it? Or where should I place it?

A: You should burn it or bury it in a pure place that is remote from paths and walkways and keep it out of reach of any dirt.

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Fatwa no. 176

Q: Is it permissible to burn worn-out Mus-hafs (written copies of the Qur'an) or copies containing misprints and bury them?

A: If the Mus-haf papers become worn out or torn due to frequent reading, for example, or become no longer usable and legible, or are found to contain unrectifiable misprints, it is permissible to burry them (Mus-hafs) without burning, or burn and bury them away from dirt and footpaths so as to preserve them from desecration as well as preserve the Qur'an from any confusion or distortion resulting from the spread of copies containing misprints.

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It is authentically reported in Sahih Al-Bukhari, under the chapter titled "Compiling the Qur'an", that 'Uthman Ibn 'Affan (may Allah be pleased with him) ordered four of the best reciters among the Sahabah (Companions of the Prophet) to transcribe several copies of the Mus-haf (manuscript of the Qur'an), which was compiled by the command of Abu-Bakr (may Allah be pleased with them). When they finished 'Uthman sent a copy of the transcribed Mus-haf to every territory. He also ordered any other written record of the Qur'an be burnt, and no one among the Sahabah objected, except for what was narrated that Ibn Mas'ud did. Yet, Ibn Mas'ud objected to confining people to the Mus-haf that was sent by 'Uthman to the territories, not to the burning process.

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The sixth question of Fatwa no. 9850

Q 6: What should best be done with copies of the Holy Qur'an or religious books that have become worn out or no longer usable, should they be burned or buried?

A: Any paper that is torn or worn out from the Mus-haf (written copy of the Qur'an) as well as books

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containing Qur'anic Ayahs or prophetic Hadith, there is nothing wrong with burying them in pure earth or burning them.

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(Part No. 4; Page No. 143)

Reciting the Qur'an

(Part No. 4; Page No. 144)

Reciting the Qur'an while listening to a recording

The first question of Fatwa no. 3924

Q 1: Every morning, I recite the Qur'an in a place where there is a cassette player playing the Qur'an. Is this permissible? Please advise us, may Allah reward you!

A: Yes, you are permitted to recite the Qur'an there as long as the recorded voice does not disturb your recitation or contemplation of what you are reading.

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Reciting the Qur'an in a non-sitting position

The second question of Fatwa no. 7720

Q 2: Is it permissible for a person who is reclining, standing, or walking to recite the Glorious Qur'an?

(Part No. 4; Page No. 145)

A: Yes, it is permissible, for permissibility is the original ruling in this act and there is no evidence indicating prohibition; this is supported by the description that Allah gives to the people endowed with understanding in the following Ayah (which means): (Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides) and certainly reciting the Qur'an is a form of Dhikr (Remembrance of Allah).

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Reading the Qur'an for purposes other than recitation such as training for Da'wah work

The first question of Fatwa no. 8925

Q 1: There is an Islamic institute nearby a Masjid (mosque). One of the institute students comes daily to this Masjid at the time of 'Isha' (Night) Prayer to read a Juz' (a 30th part of the Qur'an). His aim is training the students for Da'wah (calling to Islam) and preparing them to face an audience. Is committing to this reading a Bid'ah (innovation in religion)?

A: If the case is as mentioned; the student reads the Qur'an to train others for Da'wah and prepare them to face an audience, then adhering to this act is not Bid'ah.

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It is similar to the semesters of the academic years in universities and institutes with certain education schedules for students and teachers to organize the study.

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Reciting the Qur'an during the time when it is impermissible to offer supererogatory Salah

Fatwa no. 6914

Q: What is the ruling on reciting the Qur'an during the times when voluntary prayers are prohibited (i.e. at sunrise and sunset) as stated in the Hadith of the Prophet (peace be upon him)?

A: It is permissible to recite the Qur'an during the prohibited times stated in the question, because no prohibition is given as regards it (i.e., the prohibition is confined to the performance of voluntary prayers) and permissibility is the original ruling in reciting Qur'an. The Islamic Shari'ah (law) encourages reading the Qur'an at any time so that the rulings and teachings of Shari'ah are firmly implanted.

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Congregational recitation of the Qur'an

The fourth question of Fatwa no. 3302

Q 4: What is the ruling on reciting the Qur'an collectively in the Masjid (mosque)?

A: This question is somewhat brief and needs to be more detailed. If what is meant is that they recite it all together, in unison, pausing and stopping at the same time, then this is not permissible in Islam and at the very least it is Makruh (reprehensible), because it is not reported from the Prophet (peace be upon him) or his Sahabah (Companions). However, if this is done for the purpose of teaching, we hope that there is nothing wrong with it. Moreover, if what is meant is that the people gather to recite Qur'an in order to memorize and learn it, and each one recites while the others listen, or each one reads to himself – not in unison with the others – then this is permissible because it was reported that the Messenger of Allah (peace be upon him) said: ﴾No group of people gathers in one of the houses of Allah to recite the Book of Allah and study it together, but tranquility descends upon them, the angels surround them, mercy comes down upon them, and Allah mentions them to those who are with Him.﴿ (Related by Muslim)

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The first question of Fatwa no. 4394

Q 1: What is the religious ruling on reciting the Qur'an collectively? Please, support your answer with evidence from the Qur'an and Sunnah.

A: Reciting the Qur'an is 'Ibadah (an act of worship) and one of the best means to draw closer to Allah (Exalted be He). The original principle in recitation is that it should be according to the way the Prophet (peace be upon him) or his Companions (may Allah be pleased with them) recited it. It was not authentically reported from him or any of his Companions that they recited collectively but each one of them would recite individually or one of them would recite and the others would listen. It is authentically reported that the Prophet (peace be upon him) said: ("Keep to my Sunnah (way) and to the Sunnah of the Rightly-Guided Caliphs after me.") He also said: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") In another narration ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.")

It is reported that the Prophet (peace be upon him) commanded 'Abdullah ibn Mas'ud (may Allah be pleased with him) to recite the Qur'an to him, thereupon, he said: ("O Messenger of Allah! Shall I recite the Qur'an to you when it has been revealed to you?" He said, "I like to hear it from others.")

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Swaying while reciting the Qur'an

Saying certain words when listening to the Qur'an

Fatwa no. 3303

Q: What is the ruling on saying: "Sadaqa Allah-ul-Azhim (Allah, the Most Great, has spoken the Truth)" when finishing reciting the Qur'an?

A: Saying "Sadaqa Allah-ul-Azhim" when finishing a recitation of the Qur'an is Bid'ah (innovation in religion).

Neither the Prophet (peace be upon him), the Rightly-Guided Caliphs, the other Sahabah (Companions, may Allah be pleased with them), or the Imams of the Salaf (righteous predecessors, may Allah be merciful to them) ever said this, even though they recited the Qur'an regularly, cared about it, and were knowledgeable of its rules. Therefore, saying these words regularly after finishing reading the Qur'an is Bid'ah. The Prophet (peace be upon him) is authentically reported to have said, ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") (Related by Al-Bukhari and Muslim). He also said, ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") (Related by Muslim)

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The third question of Fatwa no. 4310

Q 3: What is the ruling on saying: "Sadaqa Allah-ul-Azhim (Allah, the Most Great, has spoken the Truth)" upon finishing recitation of the Qur'an?

A: In themselves these words, when said, are true. However, mentioning them constantly upon finishing reciting the Qur'an is an act of Bid'ah (innovation in religion), because it did not happen during the lifetime of the Prophet (peace be upon him) or that of the Rightly-Guided Caliphs, as far as we know, despite their constant recitation of the Qur'an. It is authentically reported that the Prophet (peace be upon him) said: ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.")

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According to another narration: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.")

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The eleventh question of Fatwa no. 7306

Q 11: I have heard in some episodes of "Nur wa Hidayah" by Shaykh Aly Al-Tantawy that saying "Sadaqa Allah-ul-Azhim" (Allah, the Most Great, has spoken the Truth) after finishing recitation of the Glorious Qur'an is a Bid'ah (innovation in religion). If this is true, what should one say after finishing recitation? If it is permissible to say that, can a reciter also say "Sadaqa Allah-ul-Azhim wa Sadaqa Rasuluh Al-Karim" (Allah, the Most Great, has spoken the Truth and His honorable Messenger has spoken the truth)? Are these sayings reported from the Prophet (peace be upon him)?

A: Using words such as "Sadaqa Allah-ul-Azhim" to conclude the Qur'an recitation with is a Bid'ah. This is because it was not authentically reported that the Prophet (peace be upon him) ever said them after he finished reciting the Qur'an. Had it been lawful to conclude the recitation with these words, the Prophet (peace be upon him) would have said them after it. Moreover, the Prophet (peace be upon him) is authentically reported to have said: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") (Related by Al-Bukhari and Muslim)

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The ruling on kissing the Mus-haf

The twelfth question of Fatwa no. 4172

Q 12: I have noticed something that people do which I have never seen or heard about before, which is kissing the Mus-haf (written copy of the Qur'an), just like two brothers kiss each other.

A: As far as we know kissing the Qur'an is baseless in Shari'ah (Islamic law).

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The third question of Fatwa no. 8852

Q 3: What is the ruling on kissing the Qur'an?

A: There is no evidence that we know of which establishes the permissibility of kissing the Qur'an; it was revealed to be recited, reflected upon, honored and practiced accordingly.

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The fourth question of Fatwa no. 9228

Q 4: Some Muslims kiss and wipe their faces with the Mushaf (copy of the Qur'an) before starting to recite from it. Is there any evidence in the Shari'ah to support the permissibility of this act? Please enlighten me.

A: This practice has no origin in the sanctified Shari'ah (law) of Islam.

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Woman's reciting the Qur'an out loud

The fifth question of Fatwa no. 3863

Q 5: What is the ruling on hearing recorded Holy Qur'an recitation by women?

A: It is permissible for men and women to listen to each others' recitation, provided that it does not lead to Fitnah (temptation).

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The sixth question of Fatwa no. 2634

Q 6: Is it permissible for women to recite the Holy Qur'an audibly - like men - in the Fajr (Dawn), Maghrib (Sunset) and 'Isha' (Night) Prayers? Is there a different ruling for them according to which women should offer Sirri Salah (Prayer with subvocal recitation)?

A: If a woman is at home alone, or with her Mahrams (spouse or unmarriageable relatives), or with other women, it is permissible for her to recite audibly. The same applies if she is the Imam (congregational prayer leader) of a group of women praying in her house, unattended by anybody else. However, if she offers Salah while there are Ajanib (i.e., non-Mahrams, men lawful for her to marry), who might hear her voice, it is best not to recite out loud.

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The fourth question of Fatwa no. 4909

Q 4: Is it permissible for a Muslim woman to recite the Qur'an audibly in her house after seeking her husband's permission? What manners of reciting the Holy Qur'an, such as lowering the voice, proper dress code, purity of the place and other conditions should the woman follow?

A: Yes, it is permissible unless she intentionally recites loudly in a sweet voice

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to the extent that non-Mahrams (males other than a spouse or unmarriageable relatives) outside her house can hear her, lest they should be infatuated by her sweet voice.

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Fatwa no. 5413

Q: What is the ruling on organizing Qur'an recitation competitions for women attended by a male audience?

A: Women are not allowed to recite Qur'an in the presence of (non-Mahram) men for fear of them becoming attracted to them. In essence, Shari'ah dictates blocking all means leading to things forbidden.

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The ruling on listening to the Qur'an on the radio

(Part No. 4; Page No. 158)

The ninth question of Fatwa no. 189

Q 9: What is the ruling on listening to the Qur'an on the radio?

A: The radio is an instrument which in itself has no special ruling; the ruling is on the material broadcasted through it. If the radio broadcasts Qur'an; clarifies the Laws of Allah; preaches to people with heart-softening sermons; conveys authentic news by which people know the status of other people and countries in the world, so that they become more aware and can adopt a correct stance towards their friends and enemies; conveys commercial news by which the people know what benefits them in life; or other benefits, in such cases, listening to the radio will be a good thing, or even sometimes Wajib (obligatory).

However, if the radio broadcasts immoral songs or false news whose core is reversing the truth and deceiving people, and their outward appearance is fussiness and arousing emotions by announcing falsehood, and such vices, it will be a falsity which does not befit the Muslims to listen to or be silent about.

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The only exception is that if a person who listens to the false news and opinions is one of those who have consciousness so that they can reveal the falsehood and protect the Ummah (nation) from the danger of being deceived by florid, phony talk.

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Translating the meanings of the Qur'an

(Part No. 4; Page No. 162)

Fatwa no. 833

Q: What is the ruling on translating the meanings of the Qur'an or some of its Ayahs (Qur'anic verses) into a foreign language to spread Islam in non-Islamic countries? Does this contradict Shari'ah?

A: It is impossible to translate the intended meanings of the Qur'an as a whole or even partially. Literal translation of the Qur'an is not even permissible as it will distort its meanings. A person may translate whatever meanings they can understand, rules they may deduce, etiquette and ethics they may learn, etc., into foreign languages, such as English, French, Persian or any other language to spread these understood meanings and call people to abide by them. It will be like explaining the Qur'an in Arabic, provided that the person in question has the required qualifications to do so and is capable of communicating the rulings and morals contained therein accurately. Therefore, whoever lacks these conditions and lacks the means and resources to help understand the Qur'an should not embark on this endeavor, lest they should distort the Words of Allah or pervert their meanings, thus defeating their purpose.

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The second question of Fatwa no. 1601

Q 2: Is it permissible to translate the meanings of the Holy Qur'an into French for example, so that non-Muslims may read it, knowing that Allah (Exalted be He) says (what means): ﴿That (this) is indeed an honourable recitation (the Noble Qur'ân).﴾ ﴿In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz).﴾ ﴿Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴾ **Also, on the cover of these translated copies are written the Ayahs (Qur'anic verses), saying (what means):** ﴿And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.﴾ ﴿They ask your legal instruction concerning women, say: "Allâh instructs you"﴾

A: No one can give a translation to the meanings of the Holy Qur'an that matches it in terms of precision of expression, magnificence of style, beauty of sentence structure, or accuracy of composition. It is also impossible to reflect the inimitability of the Qur'an, or convey all the intended goals behind its rules, principles, ethics and morals. Likewise, it is not possible to clarify the lessons of wisdom and primary and secondary meanings that are deduced from its perfect eloquence and power of words.

Anyone who tries to do so is like one trying to climb to the sky or to fly in the air on his own without wings or a plane.

The people of knowledge can express what they understand of the meanings of the Qur'an in other languages, according to their capacity, to help those who speak these languages to understand the guidance of the Qur'an, the rulings that they have succeeded to deduce from it and the lessons and teachings that they have learnt. However, the explanation they give in a non-Arabic language is not considered to be the Qur'an nor does it acquire its status in any of its aspects; it is only equivalent to the books of Tafsir (explanation/exegesis of the meanings of the Qur'an) in Arabic in trying to convey the meanings to the minds and help understand the moral lessons and deduction of rulings. These books of Tafsir can never be called "Qur'an" or treated as such. Accordingly, the Junub (one in a state of major ritual impurity) as well as the non-Muslims are allowed to touch translated copies of the Qur'an in the same way that they are allowed to touch Arabic books of Tafsir.

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The fourth question of Fatwa no. 1997

Q 4: Is it obligatory to keep a book containing the French translation of the Qur'an? Is it permissible to read from the translations of the Qur'an?

A: Translating the meanings of the Qur'an is just an explanation to it and is not the Qur'an according to the Ijma' (consensus) of Muslim scholars.

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Consequently, the rulings pertaining to the Qur'an do not apply to it. Accordingly, it is not permissible to recite the translated version nor an interpretation in Salah (prayer); Al-Fatihah (the opening chapter of the Qur'an) and all the other Surahs are equal in this ruling. A person should learn the portion of the Qur'an they need for worship such as Al-Fatihah in Arabic. Those who have not memorized Al-Fatihah in Arabic should instead utter Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") when they stand in prayer until they learn the Fatihah in Arabic.

It is not permissible for them to worship Allah by reading the translation of the Qur'an and its interpretation but they may read and study these translations to understand from them the Islamic rulings. They may also read the books of Hadith translated to their language to know from them the principles of Islam. They may also choose the doctrinal books that convey the creed of the Salaf (righteous predecessors): the Sahabah (Companions of the Prophet) and the first three Muslim generations to whose goodness and justice the Prophet (peace be upon him) testified. They should do their best to learn the Arabic language to be able to understand the texts of the Qur'an and the Sunnah in the language they were revealed.

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Translation of the meanings of the Holy Qur'an only signifies translation of its meanings:

Fatwa no. 2792

Q: I read an article in Al-'Araby magazine, issue no. 237, published in Sha'ban 1398 A.H. The article was about one of the Qur'anic studies which offered a new presentation of opposing viewpoints. This article was written by Prof. Muhammad Ahmad Khalaf Allah.

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I hope that you read the above mentioned article, especially the one about the translation of the Qur'an, by which he intended, according to what he said, literal translation. What is your opinion about the reasons he has stated in his article as a justification for translating the Qur'an?

Please enlighten us, may Allah reward you well and make you from among those who defend His Law and the Sunnah of His Prophet Muhammad (peace be upon him).

A: It is evident from the article written by the Professor mentioned above that he means to translate the meanings of the Qur'an into many other languages. Translating the meanings of the Qur'an is permissible if the person translating has a sound understanding of the meanings of the Qur'an and good knowledge of the language into which he is translating in order to render the exact meanings into the target language. Doing so is one of the duties of conveying the Message of Islam to those who do not know the Arabic language.

Shaykh Al-Islam Ahmad Ibn Taymiyyah (may Allah be pleased with him) said: "Talking to people in their languages is not Makruh (disliked) if there is a need for it and the meanings are correct such as talking to non-Arabs like Romans, Persians and Turks in their languages and their customs. This is permissible and good if there is a need for it. Imams disliked doing so if there is no need for it. Therefore, the Prophet (peace be upon him) said to the mother of Khalid ibn Sa'id ibn Al-'As when she was a little girl born in Abyssinia (Ethiopia): ("O Um Khalid, this is Sana.") The word "Sana" is an Abyssinian word which means good. The Prophet (peace be upon him) said that to her as the Abyssinian language was her mother tongue because her father was one of those who immigrated to that land. Therefore, we have to translate the meanings of the Qur'an and the Hadith to those who are in need of understanding them through translation. Muslims are also permitted to read what they need from the books of other nations and learn their language to translate into Arabic.

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The Prophet (peace be upon him) asked Zayd Ibn Thabit to learn the language of the Jews in order to read and write for him what he wants as he did not trust the Jews to do that." But the transliteration of the Qur'an is not permissible.

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The first question of Fatwa no. 2882

Q: Some people in our country translate the Qur'an into different languages and hold them (translated copies of Qur'an) without having Wudu' (ablution): is this act valid or not? Is it possible to translate the Qur'an?

A: Yes, it is permissible to translate the meanings of the Qur'an into foreign languages, just as it is permissible to interpret its meanings in Arabic. This will be a clarification of the meanings as understood by the translator. Therefore, a translated version of the Qur'an is not Qur'an. Accordingly, it is permissible for a person, without having Wudu' (ablution), to touch a translated version of the meanings of the Holy Qur'an or an Arabic book giving explanation and exegesis of meanings of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Tafsir (Exegesis of the Meanings of the Qur'an)

(Part No. 4; Page No. 170)

An introductory to Tafsir

Fatwa no. 11627

Q : What is meant by Al-Muhkam (clearly decided Qur'anic verses, mostly concerning legal rulings) and Al-Mutashabih (Qur'anic verses whose meanings are not entirely clear)? There is opposition raised by some people that if the Qur'an is an explanation of each and every thing and if it is guidance to all mankind and Jinn, how can this be reconciled with the Saying of Allah (which means): ﴾but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge﴿ **What is meant by "those who are firmly grounded in knowledge"? What is the difference between Ta'wil (interpretation) of the Qur'an and Tafsir (explanation/exegesis of the meanings of the Qur'an)?**

A: First, Al-Muhkam is used to refer to perfection and accuracy, and as such, perfecting speech means being accurate and clear in terms of its meaning, whereby truth becomes distinct from falsehood, and the right path becomes distinct from the wrong path. In this context, all the Ayahs of the Qur'an are perfect; they are all crystal-clear, causing no confusion to anyone, as Allah (Exalted be He) says (what means): ﴾(This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things).﴿ He (Glorified be He) also says: ﴾These are the Verses of the Book (the Qur'ân) Al-Hakîm.﴿

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Second, Mutashabih (i.e. resembling or similar) is used to refer to speech when it carries similar harmonious meanings whereby the commands given therein confirm one another. It does not enjoin a certain command in one location and prohibits it in another. The stories it relates are all believable and harmonious. If it confirms the occurrence of an event in one location, it does not negate it in another. In this context, the entire Qur'an is similar from the perspective that its parts are not in contradiction or confusion with one another, as Allah (Exalted be He) says: ﴾Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction.﴿ Allah (Exalted be He) says: ﴾Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated.﴿ In this context, Mutashabih (resembling, similar) does not negate the general meaning of Muhkam (perfect, exact, accurate). Each part of the Holy Qur'an integrates with the other and confirms it without any taint of contradiction among them. **Third,** the particular meaning of similarity occurs when a thing resembles another in one aspect but differs from it in another. In the Glorious Qur'an,

there are some Ayahs that in this sense are termed Mutashabihat (i.e., similar Ayahs yet not entirely clear independently). They carry implications that agree with the Muhkamat (clear-cut Qur'anic Ayahs) in certain regards and differ from them in others, thus their intended meaning become unclear to people. But anyone who refers to the self-explanatory clear-cut Ayahs to understand in their light such similar yet not entirely clear Ayahs, will clearly perceive their intended meanings, and will be guided to the right path.

On the other hand, any scholar who understands the Mutashabihat alone without referring to the self-explanatory clear-cut Ayahs, will fall into error and deviate from the right path as the Christians did in their claim that Allah (Exalted be He) has a son. Allah (Exalted be He) states about 'Eisa (Jesus, peace be upon him) that he is the son of Maryam (Mary, may Allah be pleased with her), and that he was (no more than) a Messenger of Allah and His Word which He bestowed upon Maryam and a Ruh (spirit) created by Him. Despite this, the Christians have abandoned recourse to the Statements of Allah (Exalted be He) concerning 'Eisa (peace be upon him): ﴿He ['Isâ (Jesus)] was not more than a slave. We granted Our Favour to him﴾ and: ﴿Verily, the likeness of 'Isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was.﴾ and Allah's Saying: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ ﴿"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴾ ﴿"He begets not, nor was He begotten.﴾ ﴿"And there is none co-equal or comparable unto Him."﴾ This particular meaning of similar and clear-cut Ayahs and the different stands people hold towards them is pointed out in the Saying of Allah (Exalted be He), ﴿It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabarî).﴾ Thus, it becomes clearly evident that the Qur'an is an explanation of each and every thing and that it is guidance and mercy, and bears glad tidings to the Muslims.

It also becomes clear that the texts of the Holy Qur'an are harmonious, without a taint of contradiction about them. "Those who are firmly grounded in knowledge" are those who seek the truth. They explain the similar but not entirely clear Ayahs in the light of the self-explanatory clear-cut Ayahs. Thus, any air of misunderstanding on similar Ayahs is eliminated. "As for those in whose hearts there is a deviation from the truth" they are the obstinate who stubbornly adhere to their opinion and follow their whims and caprices. They explain and interpret the similar but not entirely clear Ayahs without having recourse to the self-explanatory clear-cut Ayahs with the aim of sowing the seeds of doubt and skepticism in the hearts of the believers. As for the difference between Ta'wil (interpretation) of the Holy Qur'an and its Tafsir (exegesis): interpretation may refer to giving an explanation to its meanings in words clarifying what is intended, even if by resorting to the clear-cut Ayahs. Therefore, it is correct that a reader pause at the word "knowledge" in the Saying of Allah (Exalted be He): ﴿but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge﴾ Those who are firmly grounded in knowledge know the Qur'anic Ayahs that are not entirely clear and their meanings by having recourse to the clear-cut Ayahs. Thus, they are

joined through the conjunction "and" in the Saying of Allah (Exalted be He): ﴾And those who are firmly grounded in knowledge﴿ to the Word "Allah." Moreover, Ta'wil of the Qur'an may also mean the actualization and realization of its words, as Allah (Exalted be He) says: ﴾Await they just for the final fullfilment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth﴿ The same applies to the Saying of Allah (Exalted be He) concerning the story of Yusuf (Joseph)

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when his parents and brothers bowed to him: ﴾O my father! This is the interpretation of my dream aforetime!﴿ He explained their bowing as the realization of his dream which came true. Also known to those who are firmly grounded in knowledge is the interpretation of the Attributes of Allah which He mentioned in the Holy Qur'an such as Istiwa' (Allah's rising over the Throne in a manner that befits Him) in His saying: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ and His coming with angels in rows in His saying: ﴾And your Lord comes with the angels in rows.﴿ The meaning of "Istawa" and "comes with the angels in rows" is known to scholars firmly grounded in religious knowledge. As for how He rises over the Throne or how He will come with the angels in rows, it is only known to Allah (Exalted be He). Thus, it is correct to pause on the Word "Allah" when reciting the following Ayah: ﴾but none knows its hidden meanings save Allâh.﴿ Both pauses are correct as each conveys a certain true meaning. Another example of Ta'wil when used to signify that something comes true or is fulfilled, is the Hadith authentically narrated on the authority of 'Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) used to say while bowing and prostrating: ﴾Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me﴿ interpreting the Ayah of

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the Qur'an that says: ﴾So glorify the Praises of your Lord, and ask His Forgiveness.﴿ Ta'wil in the context of 'Aishah's words means actual fulfillment of the words. However, as far as the Qur'an and other legal texts are concerned, it may mean that a scholar prefers a more probable opinion to a less probable one because there is proof that supports the first. This is a term used by many jurists and scholars of the principles of jurisprudence and is the one applied by the late interpreters of the texts speaking of the Attributes of Allah (Exalted be He). Shaykh-ul-Islam Ibn Taymiyyah criticized this at the end of the fifth rule in his book At-Tadmuriyyah. For more details, refer to this book.

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The second question of Fatwa no. 5086

Q 2: Is it permissible or even acceptable for someone to state their personal contemplations on the Qur'an or what scholars call "Lata'if Al-Tafsir (Subtleties of Qur'an Interpretation)",

although they are not based on any Hadith Mawquf (a Hadith narrated from a Companion of the Prophet) or Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration)?

A: It is permissible for a scholar to interpret the meanings of the Qur'an based on their knowledge of the Arabic Language and general rulings of Shari'ah (Islamic law), relying in this on Ayahs (Qur'anic verses) explaining each other, the interpretation given by the authentic Sunnah to the Qur'an, and that of the eminent Salaf (righteous predecessors).

However, interpreting the Qur'an based on personal opinions and inclinations is Haram (prohibited), as it was narrated on the authority of Ibn Jarir and others that the Messenger of Allah (peace be upon him) said, ("Anyone who interprets the Qur'an according to their own opinion, let them take their place in Hellfire.")

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The sixth question of Fatwa no. 7720

Q 6: Is it permissible to explain the evidence that is contained in some noble Ayahs (Qur'anic verses) without mentioning the text of the Ayahs?

A: It is permissible to explain the Ayahs and state their meanings without reading their text if the interpreter is trustworthy, reliable, and knowledgeable of the Tafsir (explanation/exegesis of the meanings) of the Ayahs according to the methodology of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body).

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The second question of Fatwa no. 2872

Q 2: In some Ayahs (Qur'anic verses) Allah refers to Himself in the first-person plural pronoun "نحن" (Nahnu: We) and in others Allah refers to Himself in the third-person singular pronoun "هو" (Huwa: He), what is meant by this?

A: It is a matter of different styles of the Arabic language. In the Arabic language a single person may refer to himself in the first-person plural pronoun "نحن" (Nahnu: We) to magnify himself, or may refer to himself in the first-person singular pronoun "أنا" (Ana: I), or in the third-person singular pronoun "هو" (Huwa: He). All these three styles are used in the Qur'an, for Allah addresses the Arabs in their language in the same way they speak it. As for the Christians' claim that the Ayah (which means): ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân)﴿ and similar Ayahs imply Trinity, it is a false allegation, whose falsity is exposed and denounced by many Ayahs and Hadiths and the Ijma' (consensus) of Muslim Scholars.

Among such Ayahs are Allah's Saying: ﴾And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴿ And His Saying (Exalted be He): ﴾Say (O Muhammad): "He is Allâh, (the) One.﴿ ﴾Allâh-us-Samad [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]..."﴿ There are many Ayahs carrying this meaning.

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The seventh question of Fatwa no. 2677

Q 7: Which is the best book of Tafsir (explanation/exegesis of the meanings of the Qur'an) among the old and contemporary explanatory books?

A: Judging which is best among the books of Tafisr depends on the capability and capacity of the reader. Anyway, the best books among all are the Tafsir of Ibn Jarir Al-Tabary and Ibn Kathir and other books of Tafsir that adopt the Athar (Narrations from the Companions) approach of Tafsir, as they are simpler in expression, clearer in understanding and conveying the meanings of Qur'an, closer to the Truth, more clarifying to the objectives of Shari'ah, citing the relevant authentic Hadiths and Athars,

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and resorting to Muhkamat (clearly decided Qur'anic verses) for interpreting Mutashabihat (Qur'anic verses whose meanings are not entirely clear).

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The first question of Fatwa no. 6395

Q 1: I wish to know the meanings of the following Ayahs (Qur'anic verses) such as: "حم- ألم- ألمص- حم- عسق" (Ha-Mim - Alif-Lam-Mim - Alif-Lam-Mim-Sad - `Ayn-Sin-Qaf). Is the correct pronunciation of the last is "ع" ('Ayn), as our teachers have told us? Are these Ayahs among the miracles with which Allah challenged the eloquent tongues of Quraish and is it true that none but Allah knows their meanings?

A: Scholars hold different opinions regarding this matter but the preponderant scholarly opinion - and Allah knows best - is that such letters are mentioned at the beginning of Surahs (Qur'anic chapters) as a sign of the inimitability of the Qur'an. Although it is composed from these very same separate letters with which people speak, still they are incapable of producing anything even remotely similar. This is the opinion adopted by Ibn Taymiyyah (may Allah be merciful to him), and approved by Abu Al-Hajjaj Al-Mizzy (may Allah be merciful to him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 9247

Q 3: What is the ruling on scientific books of Tafsir (exegesis of the meanings of the Qur'an)?

A: No reference should be made to any books of Tafsir which contain invalid interpretations like interpreting the Qur'anic Ayah (verse) saying (what means): ﴾Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing.﴿ as meaning that the earth used to be part of the sun and due to the speedy rotation of the sun on its axis, the earth detached from it. Some time later, the surface of the earth cooled down while the interior part remained hot. The earth then joined the nine planets of the known solar system orbiting the sun. Scientific books of Tafsir which support such theories are not reliable.

The same holds true of other books of Tafsir whose authors prove the theory of the earth's rotation based on deduction from the Qur'anic Ayah which states: ﴾And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.﴿ These kinds of Tafsir change the words of the Qur'an out of their natural context in an attempt to subject them to so-called "scientific theories" which are no more than hypothetical assumptions and speculative suppositions.

Falling under the same category are all such books of Tafsir which depend on introducing novel theories

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which are not known to have an origin in the Qur'an or Sunnah (whatever is reported from the Prophet) or in the opinions of the Salaf (righteous predecessors) of the Islamic Ummah (nation). The obvious reason is that the authors of these books invent inadvertent fallacies against Allah (Exalted be He).

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The first question of Fatwa no. 9841

Q 1: When a person reading the Qur'an comes across an Ayah that requires performing Sujud-ul-Tilawah (Prostration of Recitation) must they be in a state of Taharah (ritual purification)? Is it required that both the reciter and the listener should face the Qiblah (direction faced for Prayer towards the Ka'bah) when performing Sujud-ul-Tilawah? Does each Ayah in the Qur'an containing a Sajdah (prostration) require that we should perform prostration or do some require prostration while others do not? What are the Sajdahs in the Qur'an which require performing Sujud-ul-Tilawah?

A: First, we have already issued Fatwa no.(1500)about Sujud-ul-Tilawah, which states: Some scholars believe that Sujud-ul-Tilawah is a form of Salah (Prayer). Accordingly, it is required that the person be in a state of Taharah, facing the Qiblah, and should say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when sitting down for Sujud and when rising from it, and offer Taslim (salutation of peace ending the Prayer). Other scholars believe that Sujud-ul-Tilawah is an act of worship but not a form of Salah. Accordingly, it is not required to perform Taharah or face the Qiblah. The latter opinion is the preponderant because there is no evidence supporting the obligation of performing Taharah and facing the Qiblah.

However, it is preferable to face the Qiblah and to be in a state of Taharah - whenever possible - in order to avoid the scholars' disagreement.

Second, there are fourteen Sajdahs in the Glorious Qur'an where Sujud-ul-Tilawah is required: the end of Surah Al-A'raf, Surah Al-Ra'd, Surah Al-Nahl, Surah Al-Isra', Surah Maryam, two Sajdahs in Surah Al-Hajj, Surah Al-Furqan, Surah Al-Naml, Surah Al-Sajdah, Surah Sad, Surah Fussilat, Surah Al-Najm, Surah Al-Inshiqaq, and Surah Al-'Alaq.

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Tafsir of Surah Al-Fatihah

(Part No. 4; Page No. 184)

The third question of Fatwa no. 5433

Q 3: I heard of a Hadith in which the Prophet (may peace be upon him) said to a boy in the Masjid (Mosque): "I will teach you a word which Allah will give you benefit from." When the Prophet (peace be upon him) finished Salah (prayer), the boy said to him: "You said that you would teach me a word after you leave the Masjid." The Prophet (peace be upon him) said to him: "Yes. It is Al-Fatihah (the opening chapter of the Qur'an); it is Al-Sab'-ul-Mathany (Seven Oft-repeated Ayahs)." Is this Hadith authentic?

A: The Hadith is Sahih (authentic) and its text is as follows: It is narrated on the authority of Abu Sa'id ibn Al-Mu'alla (may Allah be pleased with him) that he said: (While I was praying, the Prophet (peace be upon him) passed by me and called me, but I did not go to him until I had finished Salah (prayer). Then, I went to him, and he asked, "What prevented you from coming to me?" I said, "I was praying." He said, "Did Allah not say: (O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life) " Then he said, "Shall I tell you of the greatest Surah in the Qur'an before I leave the Masjid?" When the Prophet (peace be upon him) was about to leave the Masjid, I reminded him. He said: " (All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) (i.e. Surah Al-Fatihah) It is Al-Sab'-ul-Mathany (Seven Oft-repeated Ayahs) and the Grand Qur'an which has been given to me.")

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(Related by Al-Bukhari and others)

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The fifth question of Fatwa no. 6304

Q 5: We read in Surah Al-Fatihah (what means): ﴿Guide us to the Straight Way.﴾ ﴿The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).﴾ **Amen. I would like to know what is meant by "Al-Sirat-al-Mustaqim" [literally 'the Straight Way'] and who are those whom Allah (Exalted be He) guided to follow this Sirat? Also, what is the meaning of "Amen"?**

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A: Al-Sirat-al-Mustaqim means the clear path in which there is no crookedness. Accordingly, it is interpreted as referring to the Qur'an, Islam, or the Prophet (peace be upon him). All these views are true. Anyone who follows the Prophet (peace be upon him) follows Islam, and who, in turn, must follow the Qur'an. As for "those on whom Allah has bestowed His grace," Ibn Kathir stated in his Tafsir (exegesis of the meanings of the Qur'an) that Al-Dahhak reported from Ibn 'Abbas that it meant: "The path of those upon whom You (Allah) have bestowed the blessing of obeying and worshiping You from the angels, the Prophets, the Siddiqin (the truly faithful), the martyrs, and the righteous." This is similar to the Saying of Allah (Exalted be He) in another Ayah: ﴿And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq (رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are!﴾ Finally, the word "Amen" means "O Allah! Answer my supplication."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad his family and Companions!

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The sixth question of Fatwa no. 9644

Q 6: Is it permissible to write the Basmalah (i.e. In the Name of Allah, the Most Gracious, the Most Merciful) at the beginning of any writings?

A: It is prescribed by the Sunnah to write it at the beginning of any important writings,

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because the Prophet (peace be upon him) used to begin his letters with it. It is also reported that the Prophet (peace be upon him) said: ("Any important matter that is not started by 'Bismillah' (In the Name of Allah) is maimed (i.e. severed from blessing).")

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Fatwa no. 5658

Q: A man in Pakistan named Muhammad Amin claims that Surah Al-Fatihah (the opening chapter of the Qur'an) includes only two rulings. The first ruling ends with Allah's saying (what means): (and You (Alone) we ask for help (for each and everything).) **The second, ends with Allah's saying:** (nor of those who went astray.) **The first contains the explanation of Tawhid (Monotheism) and the second contains the affirmation of imitation. Has this interpretation been confirmed by the Prophet (peace be upon him), his followers, or their successors? What book contains this exegesis? If the second part proves juristic imitation, was the Prophet (peace be upon him) - Allah forbid - following imitation? Is it permissible to interpret the Qur'an by analogy? Is a person who interprets the Qur'an according to his own opinion and reasoning, insisting on using his personal opinion in interpretation, a Muslim or not?**

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Please, answer me in light of the Qur'an and Sunnah. May Allah reward you.

A: First: Not only does Surah Al-Fatihah contain many rulings but it also sums up all the rulings stated in the Qur'an and thus it is called Umm-ul-Qur'an (the Mother of the Qur'an). The Prophet (peace be upon him) also called it by the name that Allah had given it: the Grand Qur'an, as related by Al-Bukhari on the authority of Abu Sa'id ibn Al-Mu'alla (may Allah be pleased with him) who said: (While I was praying, the Prophet (peace be upon him) passed by me and called me, but I did not go to him until I had finished the prayer. Then, I went to him, and he asked, "What prevented you from coming to me?" I said, "I was praying." He said, "Did Allah not say: (O you who believe! Answer Allâh (by obeying Him) and (His) Messenger) " Then he said, "Shall I tell you of the greatest Surah in the Qur'an before I leave the Masjid?" When the Prophet (peace be upon him) was about to leave the Masjid, I reminded him. He said: " (All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) (i.e. Surah Al-Fatihah). It is Al-Sab'-ul-Mathany (Seven Oft-repeated Ayahs) and the Grand Qur'an which has been given to me.") It is also related by Al-Bukhari on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Umm-ul-Qur'an (the Mother of the Qur'an: Surah Al-Fatihah), is the Seven Oft-repeated Ayahs and the Grand Qur'an.) However numerous are the rulings contained in the Qur'an they are principally divided into three main divisions as stated in the Hadith Qudsy (Revelation from Allah in the Prophet's words):

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(i) One is an absolute exclusive right belonging to Allah alone dictated in the first three Ayahs and includes Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes) (ii) The second is an exclusive right of any worshipper of Allah in the Ayahs saying: (Guide us to the Straight Way.) (The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out

of ignorance and error).》 (iii) The third combines the Right of Allah and those of His servants in the Ayah saying: 《You (Alone) we worship, and You (Alone) we ask for help (for each and everything).》 Both are called Tawhid-ul-'Ibadah (Oneness of Worship). The evidence for this is the Hadith reported by Ahmad, Muslim, and the Compilers of Sunan (Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) on the authority of Abu Hurayrah that the Prophet (peace be upon him) said: 《Allah, Glory be to Him, says, "I have divided the Salah (Prayer) between Myself and My servant, into two halves, and My servant shall have what he has asked for." When the servant says: 《All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).》 Allah, Glory be to Him, says, "My servant has thanked Me." When he says: 《The Most Gracious, the Most Merciful.》 Allah, Glory be to Him, says, "My servant has praised Me." When he says: 《The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)》 Allah says, "My servant has glorified Me." When he says: 《You (Alone) we worship, and You (Alone) we ask for help (for each and everything).》 Allah says, "This is between Me and My servant and My servant shall have what he asks for." When he says: 《Guide us to the Straight Way.》 《The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).》 Allah says, "(All) this is for My servant and My servant shall have what he has asked for."》 Thus, it becomes evident that the man is right in saying that from the beginning of Surah Al-Fatihah until

the Ayah: 《You (Alone) we worship, and You (Alone) we ask for help (for each and everything).》 is about Tawhid (monotheism). **Second:** His claim that the rest of the Surah proves the legitimacy of imitation is not true. Such inference has no evidence to support it, for nothing - to our knowledge - was reported from the Prophet (peace be upon him), or any of his Companions or their followers to that effect. Moreover, citing these Ayahs in support of imitation is a kind of manipulation of the meaning intended and baseless ascription of false claims to Allah without knowledge. The Ayahs only teach servants how to supplicate the Lord and seek His Guidance to the Straight Path. They guide people to believe in Him by words and deeds, and avoid the path of those who incurred the Wrath of Allah; those who, after knowing the truth, have deviated deliberately from the Right Path like the Jews. Similarly, they should avoid the way of those who have strayed from truth and their sights were blind to follow it such as the Christians. Thus, using these Ayahs to prove imitation is an interpretation by mere opinion and setting allegations against Allah without knowledge which is Haram (prohibited). Allah (Exalted be He) says: 《Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."》

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Tafsir of Surah Al-Baqarah

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The second question of Fatwa no. 1733

Q 2: I have read a book entitled: [Jam' Al-Fawa'id Min Jami' Al-Usul wa Majma' Al-Zawa'id]. In the second volume of the book, chapter on [Merits of Qur'anic Surahs], I came across the following: " Al-Bahily (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: (Read the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions. Read Al-Zahrawayn (i.e. Surah Al-Baqarah and Al-'Imran)...until the part saying: **Mu'awiyah said:** I heard that 'Al-Batalah' means the sorcerers.) **He then said: "Another narration adds the following: Any servant who recites it in one Rak'ah then prostrates and asks Allah for anything, Allah will give it to him. It almost delves into the whole of religion." What do think of this addition?**

A: This addition is mentioned by Ibn Al-Athir in [Jami' Al-Usul (vol. 8, p. 470)] but we do not know its source. The commentator on Jami' Al-Usul said, "I did not find this addition in Sahih Muslim. It seems to be one of the additions of Al-Humaydy himself."

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The sixth question of Fatwa no. 5167

Q 6: Allah (Exalted be He) says (what means): ﴾And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."﴿

How did the angels know that these successive (mankind) generations would spread mischief on earth though no one knows the Ghayb (Unseen) but Allah?

A: Perhaps the angels knew that humans would make mischief and shed blood through knowledge imparted to them by Allah or by their understanding of the human nature, for Allah (Exalted be He) told them that He was creating this type of creature from sounding clay like the clay of pottery. They might have also deduced this through knowing that humans would resolve the grievances of people and deter them from committing sins or transgressing prohibitions. It was also said that the angels knew this from the deeds of other creatures that had existed on earth before Adam (peace be upon him).

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The first question from Fatwa no. 6450

Q 1: I wish to know the Tafsir (explanation/exegesis of the meanings) of the Ayah (saying what means): (and buy [get (تأخذ اجرا)] not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses)) **Kindly give me a detailed explanation for it.**

A: In his commentary on this part of the Ayah, Ibn Kathir (may Allah be merciful to him) said: "Do not substitute faith in My Revelations and belief in My Messengers with the life of this world and its lusts which are but little and bound to end." He further said: "It is related in Sunan Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("Anyone who acquires knowledge of things by which Allah's Good Pleasure is sought, but acquires it only to attain some worldly gain, will not smell the fragrance of Jannah (Paradise) on the Day of Resurrection.")

As for teaching religious knowledge in return for pay: if it is an individual religious obligation (i.e. Fard 'Ayn), it is not permissible to receive pay for it, but they can take from Bayt-ul-Mal (Muslim treasury) what suffices them and their dependents. Yet if there is nothing in Bayt-ul-Mal for them and teaching prevents them from earning their living, it is no longer considered an individually binding obligation and consequently it becomes permissible for them to take a fee for it according to the opinion of Imam Malik, Al-Shafi'y, Ahmad, and the Jumhur (dominant majority of scholars). It is also related in Sahih Al-Bukhari on the authority of Abu Sa'id, the story of a man stung (by a scorpion who was cured with Qur'an recitation, and paid the reciter) that the Prophet (peace be upon him) said, "The most lawful thing for which you receive payment is the Book of Allah."

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He (peace be upon him) also said in the account of the woman who offered herself in marriage, ("I have married her to you for what you know of the Qur'an (by heart).")

As for the Hadith narrated on the authority of 'Ubadah Ibn Al-Samit that he taught a man from among Ahl-ul-Suffah (poor emigrant Muslims who lived in the Mosque and were devoted to learning) some parts of the Qur'an and in return the man gave him a bow as a present. He informed the Messenger of Allah (peace be upon him) who said, ("If you wish that a collar of Fire be made to encircle your neck, accept it.") Related by Abu Dawud who narrated a similar Hadith on the authority of Ubay Ibn Ka'b and classed it as Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). If the Sanad (chain of narrators) is sound, many scholars such as Abu 'Umar ibn 'Abd Al-Bar believe that after agreeing to teach for the Sake of Allah, it becomes inappropriate to prefer the bow to the Reward from Allah. However, had 'Ubadah agreed from the beginning to teach for wages, it would have been lawful, as was the cases in the Hadith of the stung man and the Hadith narrated on the authority of Sahl about the betrothed woman. And Allah knows best.

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Fatwa no. 6889

Q: Abu Hurayrah narrated that the Prophet (peace be upon him) said: ("It was said **to the Children of Israel,** 'Enter the gate (of Jerusalem) in prostration (or bowing with humility) and say: Hitatun [Forgive (O Allah) our sins].' (Al-Baqarah, 2: 58) But they distorted and changed (what was asked of them). They entered creeping on their buttocks, and saying, 'Hitatun (adding:) a grain in a barley ear.'") **Narrated in the Sahih (authentic) Book of Hadith of Al-Bukhari, vol. 2, sec.** (And (remember) when We said: "Enter this town (Jerusalem)") **p. 643. In his book entitled "Qasas Al-Qur'an" (Qur'an Narratives), vol. 2, p. 17, Muhammad Hifzh Al-Rahman states, "It is understood from Al-Bukhari's narration that the Children of Israel entered through the gate of Bayt-ul-Maqdis (Jerusalem) while creeping upon their buttocks. But the arrogant are not known to walk in such a fashion. They were thus likened only as a laughing stock of the people. However, the correct interpretation of the Ayah is found in Abdullah Ibn Mas'ud's exegesis of the Qur'an. He states, 'The Children of Israel walked into the town in the manner of swaggering braggarts who strut and waddle in their steps while moving their buttocks and arrogantly swinging their chests right and left.'" This is the interpretation given in "Qasas Al-Qur'an" by Huhammad Hifz Al-Rahman. Which of the two interpretations is correct: the one given by Al-Bukhari or that of Abdullah Ibn Mas'ud ? Please give a decisive opinion based upon the Qur'an and the Sunnah. May Allah grant you good reward.**

A: Allah (Exalted be He) ordered the Children of Israel to enter through the gate of Bayt-ul-Maqdis (Jerusalem) while thankfully humbling themselves to Him and praying to Him to forgive their sins, and to say (as He commanded them), "Hitatun [Forgive (O Allah) our sins]."

Allah (Exalted be He) promised to forgive their sins and pardon their misdeeds if they obey His Order, which they did not. Instead of obeying Allah's Order, they changed it in word and action by entering through the gate while creeping on their buttocks and saying, "Hitatun: a grain in a barley ear." Thus, tampering with Allah's order, they held it in mockery and twisted it in word and action instead of showing humble submission to Him and expressing gratitude for His Blessings. Allah, therefore, sent His punishment on the wrong-doers among them and thus meted out on them a just recompense, proportionate to their evil crimes, because of their twisting of His Orders and repelling against His obedience. This has been stated in the Hadith narrated by Abu Hurayrah from the Prophet (may peace be upon him) in explanation of the two Ayahs saying (what means): (And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers.") (But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijz (a punishment) from the heaven because of their rebelling against Allâh's obedience. (Tafsir At-Tabari).) The correct interpretation of the two Ayahs should be understood in

light of the Hadith of the Prophet (peace be upon him). In addition to their ridicule and mockery, the Children of Israel behaved arrogantly and rebelled against obeying Allah. It is, therefore, erroneous to interpret their behavior as mere arrogance and haughtiness.

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The first question of Fatwa no. 5566

Q 1: Borrowing the Tafsir (exegesis of the meanings of the Qur'an) of Ibn Kathir from a friend, I began to read it starting with Surah Al-Baqarah. Thus, please before answering my question, refer to the commentary on Ayah (60) of Surah Al-Baqarah: Did the twelve springs mentioned in the Ayah gush forth during the departure of the Israelites during the forty years of wandering or after the conquest of Bayt-ul-Maqdis (Jerusalem)? In fact, it is indefinite in the exegesis whether it happened during their departure before the conquest of Bayt-ul-Maqdis or afterwards. Other likely opinion suggests that the stone meant in the Ayah refers to a stone taken from Mount Tur in Sinai and carried by the Israelites. Then, wherever they reside, Musa (Moses, peace be upon him) would strike it with his stick (to bring them water).

A: Allah (Exalted be He) says (what means): ﴿And (remember) when Mûsâ (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."﴾ When Musa (peace be upon him) asked Allah (Exalted be He) for water, Allah enjoined Musa to strike the stone with his staff. When Musa did, twelve springs, equal to the number of tribes, gushed forth from the stone, so the twelve tribes might not shove and jostle against one other to get water. It was a miracle that Allah backed Musa with, out of Grace and Mercy for Musa (peace be upon him) and those with him of the Israelites. Indeed, this is the decisive point and the milestone of the story to remind the Israelites of Allah's Blessings and Grace. However, Allah (Glorified be He) did not tell us the details of the relevant stone.

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Had there been any benefit in it, Allah, the All-Knowing, the All-Wise, would have explained it, for the Creating Lord is never forgetful. As far as we know, no Hadith was reported on the details of this stone; had there been any benefit in mentioning details, Allah would have revealed them to His Messenger (peace be upon him) who would have conveyed them to people to enjoy Allah's Mercy. In his interpretation of this Ayah, Ibn Kathir reported on the authority of Al-Thawry, from Abu Sa'id, from 'Ikrimah that Ibn 'Abbas (may Allah be pleased with them) said: (Musa's striking of the stone took place during the time of Wandering, water gushed out of twelve springs; for each tribe a spring to drink thereof. A similar report was also narrated from Mujahid.

Generally speaking, it is better for a Muslim to be content with information revealed by Allah or authentically reported in the Sunnah and to avoid the weak and unreliable reports.

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Tafsir of Surah Al-'Imran

(Part No. 4; Page No. 202)

The second question of Fatwa no. 1542 Q 2: What is the Tafsir (explanation/exegesis) of the Ayah (meanings of which are translated as): ﴾He it is Who shapes you in the wombs as He wills. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴿ **?**

A: (In the preceding Ayahs) Allah (Exalted be He) describes Himself as being the One God, with no peer or partner, the Ever-Living Who never dies and the One Who sustains and protects all His creatures who cannot have any existence and their affairs cannot prosper and become upright without Allah's Disposition, whereas Allah stands All-Rich, absolutely free of want, having no need of any of them. Allah is also the All-Knowing of everything, for nothing whatsoever on the earth or in the heavens is hidden from Him. (In the mentioned Ayah) He (Exalted be He) gives evidence for this by declaring that He alone creates people in the wombs of their mothers as He wills and according to the shape and state that He wants; males or females, handsome or ugly, wretched or happy. There is no deity but He, the Possessor of Glory and the absolutely perfect overruling Power. He also has the Perfect Wisdom in all that He legislates, creates, judges and predestines, as His creation of 'Eisa (Jesus, peace be upon him) and His Will that his mother should conceive him without a father as a sign to mankind testifying to the absolute perfection of Allah's Knowledge, Might and extensive Wisdom, just as He created Adam from dust and said unto him: "Be!" so he was according to what Allah willed. Therefore, these creatures have no right to be worshipped beside Allah, for worship is the exclusive Right of Allah, the Lord of the worlds, Who has no partner. There is no deity but He, the Omnipotent, Who cannot be defeated and nothing whatsoever escapes Him.

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He is the All-Wise in His disposing of affairs, in His creation and in His legislation. This also refutes the allegations of the Christians who allege that 'Eisa is the son of Allah, because Allah is He who fashioned him in the womb of his mother Maryam. Therefore, how can he be Allah's son or a deity with him! Glorified and High is Allah above the great falsehood that they say!

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The fourth question of Fatwa no. 6238

Q 4: During the lifetime of the Messenger (peace be upon him), Mubahalah (the occasion when two contending parties mutually invoke Allah's Curse on the lying party) took place between him and the Christians upon which the following Ayah (Qur'anic verse) was revealed (saying what means): ﴿Then whoever disputes with you concerning him ['Isâ (Jesus)] after (all this) knowledge that has come to you [i.e. 'Isâ (Jesus) being a slave of Allâh, and having no share in Divinity], say: (O Muhammad صلى الله عليه وسلم) "Come, let us call our sons and your sons﴾ **Is this event exclusive to the Prophet (peace be upon him)? If not, should Mubahalah only be used with the Christians?**

A: Mubahalah is not exclusive to the event that took place between the Messenger (peace be upon him) and the Christians. In fact, its ruling is general and it can be used by the Prophet (peace be upon him) and his Ummah (nation) with Christians and non-Christians. This is because the basic rule of legislation is generality.

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The event of Mubahalah that the Prophet (peace be upon him) called to during his lifetime against the Christians of Najran, is an actual application of the meaning of the Ayah that does not signify that the ruling is exclusive to that event only.

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Fatwa no. 2537

Q: Does the second of the two following Ayahs (Qur'anic verses) abrogate the first (meanings of which are translated as): (O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].)

(So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.)

A: The Mufassirs (exegetes of the Qur'an) among the Sahabah (Companions of the Prophet) and others held different views about whether the first Ayah is abrogated or Muhkamah (clearly decided Qur'anic verse, mostly concerning legal rulings). Ibn 'Abbas and his followers hold that it is Muhkamah and explained the part of the Ayah (saying what means) (as He should be feared. [Obey Him, be thankful to Him, and remember Him always]) as follows: The believers should duly strive in the Cause of Allah (Exalted be He),

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fear the blame of no one except Allah (Exalted be He) and stand out firmly for justice, even though it be against themselves, their parents or their children.

On the other hand, Sa'id ibn Jubayr Abu Al-'Aliyah, Al-Rabi' ibn Anas, Qatadah, Muqatil ibn Hayan, Zayd ibn Aslam, Al-Suddy and others held that this Ayah is abrogated by the following Ayah in which Allah (Exalted be He) says (what means), (So keep your duty to Allâh and fear Him as much as you can)

The preponderant view is that it is not abrogated. Rather, the meaning of fearing Allah (Exalted be He) as He should be feared is no different from what is indicated in the other Ayah that says, (So keep your duty to Allâh and fear Him as much as you can)

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The fourth question of Fatwa no. 6150

Q 4: What is the Tafsir (explanation/exegesis) of the part of the Ayah in Surah Al-'Imran (3:125) saying, "الملائكة المسومين" (meanings of which are translated as): "...angels having marks (of distinction)"?

A: Ibn Jarir, Ibn Kathir and many other Mufassirs (exegetes of the Qur'an) explained the meaning of this phrase. Ibn Jarir stated that the word "Musawwimin" (i.e. having marks of distinction) can be recited in two different styles:

(i) one in the passive voice, by pronouncing the letter "و" (Waw) with Fath (vowel point that sounds like "a") (ii) and the other in the active voice, by pronouncing the letter "و" (Waw) with Kasr (vowel point that sounds like "i"). He advocated the second Qira'ah (recitation style), saying, "The more correct of the two Qira'at (recitation styles) is the one in which the letter "و" (Waw) is pronounced with Kasr (i.e. the one in the active voice). This is based on reports related from the Sahabah (Companions of the Prophet), particularly the Mufassirs among them, and the Tabi'un (Followers, the generation after the Companions of the Prophet) that it was the angels who distinguished themselves, without ascribing their having these marks of distinction either to Allah (Exalted be He) or any of His creation."

After mentioning some of the views describing the distinguished marks of the angels, Ibn Jarir stated that Abu Ja'far said that these reports from the Messenger of Allah (peace be upon him) and others affirm the validity of this recitation. Examples of these reports include the Prophet's saying to his Sahabah: (Mark yourselves (with battle clothes) as the angels marked themselves) and the saying of Abu Usayd that the angels engaged in the battle were wearing yellow turbans trailing on their shoulders. Accordingly, the marks of distinction were made by the angels themselves as previously stated.

We recommend that you refer to the interpretations of this Ayah given by Ibn Jarir and Ibn Kathir for more details.

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The fifth question of Fatwa no. 4272

Q 5: Some people have the audacity to misinterpret the Book of Allah, giving meanings to the Ayahs according to their whims to mislead people. For example, regarding Allah's Saying (Exalted be He) in Surah Al-'Imran (which means): (Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides) **some people interpret it as dancing in remembrance of Allah, mumbling meaningless words and swinging to the right and to the left while saying, "Allah is Ever-living, Allah is Ever-living" and such like. These people render birth control, singing by women, (hyperbolic) eulogy of the Messenger of Allah (peace be upon him) and using musical instruments in doing this, as permissible. For this, we would like you to enlighten us about our religious affairs, help us to rightly understand them and answer back Mubtadi's (those who introduce innovations in religion) as well as recommend useful references.**

A: The soundest method for interpreting the Holy Qur'an is to interpret it using the Qur'an itself, the Sunnah of the Messenger (peace be upon him), the statements of the Sahabah (Companions of the Prophet) and those who rightly followed them. This can also be achieved by resorting to language styles and techniques and Shari'ah objectives. As for the interpretation you mentioned regarding Allah's Saying (Exalted be He): (Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides) and that some interpret it by dancing in the remembrance of Allah, mumbling meaningless words and swinging to the left and the right while saying, "Allah is Ever-living", is a false interpretation that absolutely has no basis in the Shari'ah. We recommend you to read the interpretation of the Ayah mentioned above and the like from books of Tafsir (explanation/exegesis of the meanings of the Qur'an) by Ibn Jarir Al-Tabary, Ibn Kathir, Al-Baghawy and the like, to recognize the Truth from trusted exegetes.

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The second question of Fatwa no. 7929

Q 2: What is the Tafsir (explanation/exegesis) of the glorious Ayah (meanings of which are translated as), ﴾and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred)﴿

A: In his interpretation of this Ayah, Ibn Kathir (may Allah be merciful to him) said, "It indicates that the martyrs who were killed in the Cause of Allah are alive, with Allah, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in the Cause of Allah after them, for they will be meeting them soon. These martyrs do not have fear about the future or sorrow for what they left behind. We ask Allah to grant us Jannah (Paradise)." Muhammad ibn Is-haq said, ﴾They rejoice﴿ means they are pleased for getting together with those who fought and were killed like them in the Cause of Allah and will share with them the bounties which He bestowed upon them. Al-Suddy said, "A book is to be brought to a martyr in which is written that so-and-so will join you on such-and-such a day, and thus he rejoices at this news like the people of this world rejoice at the arrival of their absent beloved ones."

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Sa'id ibn Jubayr said, "When they (martyrs) enter Jannah and see the honorary status of martyrs, they will say, 'If our brothers who are in worldly life could but know this high status we have known so that when they join a battle, they would fight until they are martyred and thus receive the same bounties bestowed upon us.'" The Messenger of Allah (peace be upon him) was informed of their high status and Allah (Exalted be He) informed them that He revealed to their Prophet (peace be upon him) an Ayah describing their status and the blessings they receive; so they rejoiced in that. This is the meaning of Allah's Saying, ﴾and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred)﴿

It has been recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas the story of Ma'unah Well telling of the seventy Sahabah (Companions) from the Ansar who were murdered all in one morning. Anas narrated that the Messenger of Allah (peace be upon him) used to supplicate to Allah in Qunut (supplication said after bowing while standing in Prayer) against those who killed them. Anas said, "Some Qur'anic Ayahs were revealed concerning them, but were later abrogated:'Convey to our people that we met Allah and He was pleased with us and made us pleased.'"

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(Part No. 4; Page No. 210)

(Part No. 4; Page No. 211)

Tafsir of Surah Al-Ma'idah

(Part No. 4; Page No. 212)

Fatwa no. 2290

Q: I would like you to explain Ayahs no. 115-119 from Surah Al-Ma'idah. When was this question addressed to 'Eisa (Jesus, peace be upon him) by Allah (Exalted be He)? Was it during his lifetime or will it be on the Day of Judgment? I would like you to explain these Ayahs for me and to respond in writing.

A: Firstly: Exegetes of the Qur'an have differed concerning the time of this question being asked to 'Eisa (peace be upon him). Ibn Jarir and the exegetes who supported his view said that this question was asked in this world when he was raised to heaven. He used two things as evidence: **The first:** the context is in the past tense. **The second:** His saying "Tu'azibhum" (punish them) and "In taghfir lahum" (if You forgive them). **The second opinion:** This question will be asked to 'Eisa (Jesus), son of Maryam (Mary), on the Day of Judgment in the presence of those who worshipped him and his mother beside Allah. Allah (Exalted be He) says (what means): ("O 'Isâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?'") This is the viewpoint of Ibn Kathir and the exegetes who followed his opinion. Moreover, in light of these two interpretations the meaning to be understood from Allah's Saying about 'Eisa (what means): (when You took me up, You were the Watcher over them) will differ accordingly.

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If we assume that this question was in this world, then 'Eisa's saying "Tawafaytany" (took me up) means took me through raising me to the heavens. But the meaning of this word according to the second view is death. **Secondly:** As for the interpretation of these Ayahs, you can refer to Ibn Jarir, Ibn Kathir and others.

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The third and fifth questions of Fatwa no. 9407

Q 3: What is the Tafsir (explanation/exegesis) of this Ayah (meanings of which are translated as), (If then it gets known that these two had been guilty of sin) until the part, (for then indeed we should be of the wrong-doers.) ? (Surah Al-Ma'idah, 5: 107)

A: This Ayah is a completion of the previous one which deals with the ruling on a non-Muslim being a witness on a will during travel. The meaning of this Ayah is that if it becomes clear that the two custodians (witnesses) of a will were evidently found to have committed treachery or perjury, then two of the nearest rightful inheritors of the deceased should stand for witness in their place, and swear that their testimony that they have cheated is more truthful than the testimony that they have offered. Thus, a judgment is passed in favor of the heirs. You can refer to a detailed explanation in the books of Tafsir of Ibn Jarir, Al-Baghawy and Ibn Kathir (may Allah be merciful with all of them).

(Part No. 4; Page No. 214)

Q 5: What is explanation of Allah's Statement (meanings of which are translated as), (And seek the means of approach to Him) ? (Surah Al-Ma'idah, 5: 35)

A: Allah (Exalted be He) states (what means), (O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.) Allah orders the believers to have Taqwa (fearing Allah as He should be feared), and seek the means of approach and nearness to Him through acts of obedience and Jihad (striving in the Cause of Allah) against the Kafirs (disbelievers) so as to raise high the Word of Allah, in the hope of winning Paradise.

Al-Khazin (may Allah have mercy on him) states in his Tafsir: Obligations are confined to two types, with no third: abandoning what is prohibited, which is referred to in Allah's Statement, (Do your duty to Allâh and fear Him.) and drawing near to Allah through acts of obedience, which is referred to in Allah's Statement, (And seek the means of approach to Him) Wasilah is derived from "Wasl" which is to seek to draw closer to and approach. It is also said that Wasilah denotes love, and accordingly means to seek the love of Allah (Glorified and Exalted be He). Thus, it is clear that what is meant by Allah's Statement, (And seek the means of approach to Him) is drawing close to Allah through the acts of obedience He has legislated for us, such as Salah (Prayer), Sawm (fasting), Sadaqah (voluntary charity), forms of Dhikr (Remembrance of Allah) and so on.

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Tafsir of Surah Al-An'am

(Part No. 4; Page No. 216)

Fatwa no. 6612

Q: Who is the father of Prophet Ibrahim (Abraham - peace be upon him)? I heard some scholars say that Azar is not the biological father of Prophet Ibrahim but his paternal uncle. Those scholars take as evidence the following Hadith in which the Messenger (peace be upon him) said: ("I was born of the best and noblest lineage after lineage, and nothing of the fornication of Jahiliyyah (pre-Islamic time of ignorance) touched my birth.") **They have based on this Hadith their claim that Azar is not the father of Prophet Ibrahim; arguing that since Ibrahim is one of the Messenger's grandparents, then his father can never be a Kafir (disbeliever). Consequently, they believe that Azar is not the biological father of Prophet Ibrahim. I, along with some other students, also heard another scholar claiming that Azar is the biological father of Prophet Ibrahim, taking as evidence the following Qur'anic Ayah (which means):** (And (remember) when Ibrâhîm (Abraham) said to his father Azar) **. I hope you can provide a clear explanation of this matter so we can be assured, for we are students.**

A: The correct opinion is that of the latter scholar; that is, Azar being the father of Ibrahim. This is based on the following Ayah in which Allah (Exalted be He) says (what means): (And (remember) when Ibrâhîm (Abraham) said to his father Azar: "Do you take idols as âlihah (gods)?) This Ayah serves as conclusive and explicit textual-evidence that does not require any Ijtihad (juristic effort to infer expert legal rulings).

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This same opinion is preferred by Imams Ibn Jarir and Ibn Kathir. As for the quoted Hadith, Al-Suyuty reported in "Al-Jami' Al-Saghir" on the authority of 'Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("I was born from a legal marriage, not out of fornication, from (the descendants) of Adam until my parents gave birth to me. Nothing of the fornication of the Jahiliyyah befell me.") Related by Al-Tabarany in "Al-Awsat" and Ibn 'Adiyy. About this Hadith, Al-Haythamy said: Its Isnad (chain of narrators) includes Muhammad ibn Ja'far ibn Muhammad about whom there is some weakness but whose narration was authenticated by Al-Hakim. The rest of the narrators are Thiqah (trustworthy).

Thus, the Hadith signifies the purity of the lineage of the Prophet (peace be upon him), without referring to whether his grandparents were disbelievers or Muslims. The disbelief of Azar does not mean that his marriage is considered to be fornication (i.e. illegal). Hence, even if we suppose that the cited Hadith is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), it does not entail that just because Azar was a

Kafir, his marriage is deemed to be illegal.

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The tenth question of Fatwa no. 6292

Q 10: In the Name of Allah, the Most Gracious, the Most Merciful: Allah says (what means): ﴾And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone.﴿ **What is the meaning of this Ayah?**

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A: In his commentary, Ibn Jarir (may Allah be merciful to him) said: Allah (Glorified be He) states what means: We forbade the Jews from eating the meat of every animal or bird with uncloven hooves e.g. camels, ostriches, ducks, and geese. As to His Saying: ﴾and We forbade them the fat of the ox and the sheep﴿ Allah (Exalted be He) informs that He forbade to the Jews the fats of oxen and sheep except the fat that clings to their backs, in their entrails, or is mixed with the bones. Any fats other than those that were made exceptions in the Qur'an were declared unlawful for the Jews.

As to the part of the Ayah in which Allah (Exalted be He) says (what means): ﴾except what adheres to their backs﴿ it means that only the fats of animal's sides or those adhering to their backs were allowed for them.

As to Allah's Saying: ﴾their entrails﴿ , it refers to the intestines of the animals. As to the part in which Allah (Exalted be He) says: ﴾or is mixed up with a bone﴿ , it means the fat that is mixed with bones was also lawful for them.

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The second question of Fatwa no. 4933

Q 2: What is the explanation of Allah's Saying (meanings of which are translated as), (And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.)

A: Allah (Exalted be He) stated the principles of Islam in the two Ayahs (Qur'anic verses) preceding this one, saying (what means), (Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.) ("And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember.) Allah (Exalted be He) then orders to follow the above principles in His saying, (And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it) He forbids following any way which differs from His Path. In addition, He clarifies that if they follow any path other than His Straight Path and divinely ordained guidance, they will be veered away and will miss the right path. The Messenger of Allah (peace be upon him) explained this Ayah in the Hadith narrated by Imam Ahmad and Al-Hakim on the authority of Ibn Mas'ud (may Allah be pleased with him) who said:

(The Messenger of Allah (peace be upon him) drew a line with his hand and then said, "This is the Straight Path of Allah." He then drew lines to its right and to its left and said: "These are other paths, on every path of them there is a devil inviting (people) to it." He then recited (what means): (And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.)) Al-Hakim classed this Hadith as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) but Al-Bukhari and Muslim did not report it. It was also narrated by Al-Nasa'y and Al-Tirmidhy on the authority of Al-Nawwas ibn Sam'an (may Allah be pleased with him). Al-Tirmidhy classed this Hadith as Hassan Gharib (a good Hadith that is strange to come from this chain of narration).

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(Part No. 4; Page No. 221)

Tafsir of Surah Al-Tawbah

(Part No. 4; Page No. 222)

The twelfth question of Fatwa no. 3810

Q 12: Why is not the Basmalah (i.e. "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") written at the beginning of Surah Al-Tawbah?

A: The reason behind this is reported by Ahmad and the Compilers of the Sunan (Hadith compilations by Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) on the authority of ibn 'Abbas (may Allah be pleased with him) who said: (I asked 'Uthman ibn 'Affan, saying, "What made you put Al-Anfal which is one of the Mathani (Surahs containing less than one hundred Ayahs), next to Bara'ah (Al-Tawbah), which is one of the Mi'in (Surahs containing one hundred Ayahs), without writing the line 'Bismillah Al-Rahman Al-Rahim' in between them and you put it with the rest of Al-Sab' Al-Tiwal (the long seven Surahs)? What made you do so?" 'Uthman said, "There was a time when the Surahs that have a large number of Ayahs were revealed to the Messenger of Allah (peace be upon him) who used to call his scribes upon their revelation and tell them, 'Put these Ayahs in the Surah where such-and-such is mentioned.' And when an Ayah was revealed to him, he (peace be upon him) would also say, 'Put this Ayah in the Surah where such-and-such is mentioned.' Al-Anfal was one of the first Surahs that were revealed in Madinah, whereas Bara'ah (Al-Tawbah) was among the last revealed of the Qur'an. Its content was similar to that of Al-Anfal, therefore I thought that it was part of it. Moreover, the Messenger of Allah (peace be upon him) died without clarifying for us whether it was indeed part of it; therefore, I put them next to one another, and I did not write the line 'Bismillah Al-Rahman Al-Rahim' between them, and I put it (Al-Tawbah) among Al-Sab' Al-Tiwal.")

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The second question of Fatwa no. 4009

Q 2: Why Surah Al-Tawbah does not start with Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]")?

A: Different opinions are held for the reason why there is no Basmalah in the beginning of this Surah. Al-Nasa'y reported that Ibn 'Abbas said: I asked Uthman (may Allah be pleased with him), saying ("What made you put Al-Anfal which is one of the Mathani (Surahs containing less than one hundred Ayahs), next to Bara'ah (Al-Tawbah), which is one of the Mi'in (Surahs containing one hundred Ayahs), without writing the line 'Bismillah Al-Rahman Al-Rahim' in between them and you put it with the rest of Al-Sab' Al-Tiwal (the long seven Surahs)? What made you do so?" 'Uthman (may Allah be pleased with him) replied, "There was a time when the Surahs that have a large number of Ayahs were revealed to the Messenger of Allah (peace be upon him) who used to call his scribes upon their revelation and tell them, 'Put these Ayahs in the Surah where such-and-such is mentioned.' And when an Ayah was revealed to him, he (peace be upon him) would also say, 'Put this Ayah in the Surah where such-and-such is mentioned.' Al-Anfal was one of the first Surahs that were revealed in Madinah, whereas Bara'ah (Al-Tawbah) was among the last revealed of the Qur'an. Its content was similar to that of Al-Anfal, therefore I thought that it was part of it. Moreover, the Messenger of Allah (peace be upon him) died without clarifying for us whether it was indeed part of it; therefore, I put them next to one another, and I did not write the line 'Bismillah Al-Rahman Al-Rahim' between them, and I put it (Al-Tawbah) among Al-Sab' Al-Tiwal.")

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It was also reported by Abu 'Isa Al-Tirmidhy who classified it as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.)

'Abdullah Ibn 'Abbas (may Allah be pleased with them both) said: I asked 'Aly Ibn Abu Talib (may Allah be pleased with him), "Why is not the Basmalah written in the beginning of Surah Bara'ah?" He replied, "Because 'Bismillah Al-Rahman Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]' grants security, whereas Bara'ah was sent down with the command of fighting (the Mushrikin: those who associate others with Allah in His Divinity or worship), with no (longer) security (treaty)." Another narration is reported from Al-Mubarrid to the same effect. Al-Mubarrid remarks: "Basmalah was not written between the two Surahs because 'Bismillah Al-Rahman Al-Rahim' is mercy, whereas Surah Bara'ah was revealed denoting Allah's Wrath (upon the hypocrites and disbelievers). The same view is attributed to Sufyan. Sufyan Ibn 'Uyaynah states: "Bismillah Al-Rahman Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]' is not written in the beginning of this Surah, because Tasmiyah (saying, 'Bismillah [In the Name of Allah]') is mercy and mercy is safety. This Surah was revealed regarding the hypocrites, with the command of fighting, and hypocrites should not be granted security."

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The correct view, however, is that Basmalah was not written because angel Jibril (Gabriel, peace be upon him) was not commissioned with revealing it in this Surah. This view is held by Al-Qushayry.

The above elaboration is adapted from Tafsir Al-Qurtuby for the beginning of Surah Bara'ah (Al-Tawbah). For further elaboration, you may refer to Tafsir Ibn Kathir for Surah Bara'ah.

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The fourth question of Fatwa no. 8885

Q 4: Every Surah of the Holy Qur'an starts with "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]" except Surah Al-Tawbah. Why? What is the occasion of the revelation of this Surah?

A: The reason for not writing 'Bismillah Al-Rahman Al-Rahim' in the beginning of Surah Al-Tawbah, is that the Sahabah (Companions of the Prophet) (may Allah be pleased with them) did not write it in the beginning of this Surah in Al-Mus-haf Al-Imam (the Master Copy of the Qur'an), directed in this regard by Amir Al-Mu'minin (The Commander of the Believers) 'Uthman Ibn 'Affan (may Allah be pleased with him) as was narrated by Al-Tirmidhy in Al-Sunnan according to his Sanad (chain of narrators) on the authority of Ibn 'Abbas (may Allah be pleased with them) who said: I asked 'Uthman ibn 'Affan : ("What made you put Al-Anfal which is one of the Mathani (Surahs containing less than one hundred Ayahs), next to Bara'ah (Al-Tawbah), which is one of the Mi'in (Surahs containing one hundred Ayahs), without writing the line 'Bismillah Al-Rahman Al-Rahim' in between them and you put it with the rest of Al-Sab' Al-Tiwal (the long seven Surahs)?

(Part No. 4; Page No. 226)

What made you do so?" 'Uthman replied, "There was a time when the Surahs that have a large number of Ayahs were revealed to the Messenger of Allah (peace be upon him) who used to call his scribes upon their revelation and tell them, 'Put these Ayahs in the Surah where such-and-such is mentioned.' And when an Ayah was revealed to him, he (peace be upon him) would also say, 'Put this Ayah in the Surah where such-and-such is mentioned.' Al-Anfal was one of the first Surahs that were revealed in Madinah, whereas Bara'ah (Al-Tawbah) was among the last revealed of the Qur'an. Its content was similar to that of Al-Anfal, therefore I thought that it was part of it. Moreover, the Messenger of Allah (peace be upon him) died without clarifying for us whether it was indeed part of it; therefore, I put them next to one another, and I did not write the line 'Bismillah Al-Rahman Al-Rahim' between them, and I put it (Al-Tawbah) among Al-Sab' Al-Tiwal.")

The occasion of its revelation was mentioned by Ibn Kathir in his exegesis. He said that the first part of this Surah was revealed to the Messenger of Allah (peace be upon him) when he returned from the Battle of Tabuk in the season of Hajj (Pilgrimage to Makkah). The Mushrikin (those who associate others with Allah in His Divinity or worship) went to perform Hajj, as was their custom, offering Tawaf (circumambulation) around the Ka'bah naked; thus, he (peace be upon him) hated the idea of mingling with them (while they were in this state). He then sent Abu Bakr Al-Siddiq (may Allah be pleased with him) as a commander over the delegation of Hajj that year to guide and help Muslims to accomplish the Hajj ceremonies, and to inform the Mushrikin that this would be the last year for them to perform Hajj and to proclaim to people (what means), (Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم))

(Part No. 4; Page No. 227)

The Surah was also revealed to talk about the hypocrites; exposing them and uncovering their deceit.
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The third and fourth questions of Fatwa no. 8941

Q 3: Every Surah of the Qur'an starts with Bismillah (In the Name of Allah) except Surah Al-Tawbah, why?

A: The reason why the Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") was not mentioned in the beginning of Surah Al-Tawbah is reported by Ahmad, Abu Dawud, Al-Nasa'y, and Al-Tirmidhy through many chains of narration on the authority of Ibn 'Abbas (may Allah be pleased with him) who said: (I asked 'Uthman ibn 'Affan: "What made you put Al-Anfal which is one of the Mathani (Surahs containing less than one hundred Ayahs), next to Bara'ah (Al-Tawbah), which is one of the Mi'in (Surahs containing one hundred Ayahs), without writing the line 'Bismillah Al-Rahman Al-Rahim' in between them and you put it with the rest of Al-Sab' Al-Tiwal (the long seven Surahs)? What made you do so?" 'Uthman replied: "There was a time when the Surahs that have a large number of Ayahs were revealed to the Messenger of Allah (peace be upon him) who used to call his scribes upon their revelation and tell them, 'Put these Ayahs in the Surah where such-and-such is mentioned.' And when an Ayah was revealed to him, he (peace be upon him) would also say, 'Put this Ayah in the Surah where such-and-such is mentioned.' Al-Anfal was one of the first Surahs that were revealed in Madinah, whereas Bara'ah (Al-Tawbah) was among the last revealed of the Qur'an. Its content was similar to that of Al-Anfal, therefore I thought that it was part of it. Moreover, the Messenger of Allah (peace be upon him) died without clarifying for us whether it was indeed part of it; therefore, I put them next to one another, and I did not write the line 'Bismillah Al-Rahman Al-Rahim' between them, and I put it (Al-Tawbah) among Al-Sab' Al-Tiwal.")

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Q 4: What is the occasion and reason behind the revelation of Surah Al-Tawbah?

A: Surah Bara’ah (Al-Tawbah) was not revealed all at one time; rather it was revealed in portions over time intervals for many reasons. The first part of it was revealed after the Prophet (peace be upon him) had returned from the Battle of Tabuk and intended to perform Hajj. He was told that the Mushrikin (those who associate others with Allah in His Divinity or worship) would visit the Ka‘bah during Hajj that year, as was their custom, offering Tawaf (circumambulation) around the Ka‘bah naked. Therefore, he disliked joining them. He appointed Abu Bakr (may Allah be pleased with him) as the leader of the mission of Hajj that year to guide and help Muslims perform the Hajj rites, and to inform the Mushrikin that this would be the last year for them to perform Hajj and to proclaim to people (what means): ﴾Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم)﴿ When Abu Bakr set off for Makkah, the Prophet (peace be upon him) ordered ‘Aly ibn Abu Talib to join him to convey the message on behalf of the Prophet (peace be upon him), as ‘Aly was one of the Prophet's relatives.

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The first question of Fatwa no. 7918

1: Allah (Exalted be He) says in Surah Al-Tawbah: ﴿وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ [(meanings of which are translated as:) And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah - the 12th month of Islâmic calendar) that Allâh is free from (all) obligations to the Mushrikûn (See V.2:105) and so is His Messenger. So if you (Mushrikûn) repent, it is better for you].﴾ **Kindly provide us with an exegesis for this noble Ayah (Qur'anic verse), by explaining how Arabic grammarians analyze it, stating their analysis if possible. This is important information for everyone who is not well-versed in Arabic grammar, as I have just started learning it. Please give us your Fatwa, and may Allah reward you.**

A: When Allah (Exalted be He) says (what means): ﴿And a declaration from Allâh and His Messenger﴾ He means that this is a notification and a preface warning to the people: ﴿on the greatest day (the 10th of Dhul-Hijjah - the 12th month of Islâmic calendar)﴾ refers to the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), which is the best, greatest, and most prominent day of Hajj, during which many rituals are performed, such as throwing pebbles at the stone pillar of 'Aqabah, slaughtering the sacrificial animals, shaving the head, and performing Tawaf Al-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj), along with other worshipful acts such as Dhikr (Remembrance of Allah), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), and other acts.

When Allah says (what means): ﴿أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ [that Allâh is free from (all) obligations to the Mushrikûn]﴾ He is addressing Prophet Muhammad (peace be upon him) and ordering him to warn the people and notify them that Allah is free from all obligations to Mushriks (one who associates others with Allah in His Divinity or worship), and that the Messenger is also free from any obligation to them. The word "ورسوله" (His Messenger) in the same Ayah is unquestionably in the subjective case (Marfu' with Damah) according to the transmitted recitation of all the reciters of Qur'an; it is conjoined with the implied pronoun "He" in the verb "بريء" (free from), that refers to Allah (Exalted be He).

This is the Tafsir (explanation/exegesis of the meanings of the Qur'an) given by Ibn Kathir for the Ayah as well as many other Mufassirs (exegete of the Qur'an).

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Tafsir of Surah Hud

Fatwa no. 6246

Q: There is a person who explains the intended meaning of the Ayah (Qur'anic verse) saying (what means): ﴾Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully).﴿ **that Prophet Lut (peace be upon him) meant to invite them to commit fornication - Zina (sexual intercourse outside marriage) - with his real daughters. Moreover, he claims that the interpretation given by the exegetes of the Qur'an to this Ayah: that Lut (peace be upon him) meant all the believing women, since he is like a father to them all, and that he meant lawful marriage, contradicts the apparent meaning of the Ayah. He justifies his opinion by saying that Zina compared to sodomy is closer to instinct and is a lesser perversion. Consequently, applying the famous juristic rule of averting the greater of the two evils i.e., sodomy, allows committing the lesser i.e., Zina. What is your opinion regarding this interpretation and what is the ruling on that person?**

A: What is intended by the Ayah saying (what means), ﴾Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully).﴿ is to urge those Kafirs (disbelievers) to marry women and have lawful sexual relations with them, whether those women were Lut's real daughters or the women of his people, since they were considered like his own daughters, for being sent as a Messenger to them. The Ayah further urges the Kafirs to avoid sodomy and sexual assault on Lut's guests. In general, no permission is granted to commit Zina whether with Lut's daughters or with the women of his people, since it is one of the major sins according to all of Allah's Divine Laws.

Allah's Prophet would never allow something that Allah prohibited. Anyone who claims that Lut (peace be upon him) permitted Zina, when compared to sodomy, is gravely mistaken.

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Tafsir of Surah Yusuf

(Part No. 4; Page No. 236)

Fatwa no. 5285

Q: Having read the Tafsir of Ibn Kathir and that of Al-Jalalayn (books on exegesis of the meanings of the Qur'an), I found it stated in the interpretation of Surah Yusuf that the brothers of Yusuf sold him. However, a large group of Muslims, holding a different view, maintain that the brothers of Yusuf did not sell him.

Please clarify this issue and recommend a reliable source dealing with this story. Many thanks for your efforts and may Allah preserve you for the service of the religion and Muslims.

A: The correct Tafsir (explanation/exegesis of the meanings) of this Ayah is that the caravan of travelers, not Yusuf's brothers, found Yusuf in the well and sold him. This is understood from the context and the apparent meaning of the story. This is the view of Qatadah and others. Among the Mufassirs (exegete of the Qur'an) who also hold this view are Al-Qurtuby, Ibn Al-Jawzay, Ibn Kathir, Ibn Jarir and others.

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(Part No. 4; Page No. 237)

The first question of Fatwa no. 4488

Q 1: On his return from Egypt after paying a visit to his son, the Imam said that he met some Egyptian scholars who aroused his attention to certain views that he was wrong about. For example, Allah's Saying in Surah Yusuf (Joseph) which means: (And indeed she did desire him, and he would have inclined to her desire) **He used to think that the Ayah speaks of the natural intention to have sexual desire that is normal between a man and woman. However, the scholars of Egypt explained that the meaning intended does not refer to sexual desire. What is the authenticity of this opinion taking into account that the Ayahs indicate that what is meant is sexual desire, otherwise why would Allah say (what means): "...had he not seen the evidence of his Lord..."?**

A: The soundest opinion among the scholars states that the inclination on the part of Yusuf (peace and blessings be upon him and our Prophet) is the natural sexual desire a human feels when exposed to a sensual stimulant. However, Allah protected him from sin as He says (what means): (Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.) It is not permissible to depart from the apparent meaning of the Ayah in preference of a hidden meaning unless there is evidence to support it. As far as we know, there is no evidence necessitating a departure from the apparent meaning of the Ayah. It is well-known that the mere inclination to commit a sin incurs no harm if a Muslim refrains from committing it.

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In fact, a rewardable good deed will be recorded for the Muslim who avoids doing an unlawful deed for the sake of Allah, as stated by the Messenger of Allah (peace be upon him).

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Tafsir of Surah Al-Hijr

(Part No. 4; Page No. 240)

The third question of Fatwa no. 4683

Q 3: What are Al-Sab'-ul-Mathany (Seven Oft-repeated Verses) in the Glorious Qur'an?

A: The Seven Oft-recited Verses mentioned in Allah's Saying (which means): ﴿And indeed, We have bestowed upon you seven of Al-Mathânî (seven repeatedly recited Verses), (i.e. Sûrat Al-Fâtihah) and the Grand Qur'ân.﴾ are Surah Al-Fatihah. It is reported by Al-Bukhari on the authority of Abu Sa'id ibn Al-Mu'alla that he said: ﴿While I was praying, the Prophet (peace be upon him) passed by me and called me, but I did not go to him until I had finished the prayer. Then, I went to him, and he asked, "What prevented you from coming to me?" I said, "I was praying." He said, "Did Allah not say: ﴿Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you﴾ " Then he said, "Shall I tell you of the greatest Surah in the Qur'an before I leave the Masjid?" When the Prophet (peace be upon him) was about to leave the Masjid, I reminded him. He said: "Al-Hamdu-Lillahi Rabbi-l-'Alamin [i.e. All praise and thanks are Allâh's, the Lord of the 'Alamîn (mankind, jinn, and all that exists)] (i.e. Surah Al-Fatihah) It is Al-Sab'-ul-Mathany (Seven Oft-repeated Ayahs) and the Grand Qur'an which has been given to me."﴾

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Tafsir of Surah Al-Nahl

(Part No. 4; Page No. 242)

Fatwa no. 4436

Q: A debate has been held on the explanation of the following Ayah (meanings of which are translated as): ﴾So ask the people of the Reminder, if you do not know.﴿ **Some people believe that this Ayah is general and applicable to both religious and worldly affairs, while others believe that it only applies to religious affairs; the obligatory and supererogatory affairs of religion.**

Could you please explain this matter? May Allah reward you the best!

A: Dhikr can refer to the Qur'an, as in Allah's Saying (which means): ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴿ Allah (Exalted be He) also says: ﴾And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them﴿ Dhikr also refers to Al-Lawh-ul-Mahfuzh (the Preserved Tablet) as in the following Ayah: ﴾And indeed We have written in Az-Zabûr [i.e. all the revealed Holy Books - the Taurât (Torah), the Injeel (Gospel), the Psalms, the Qur'ân,] after (We have already written in) Al-Lauh Al-Mahfûz (the Book that is in the heaven with Allâh), that My righteous slaves shall inherit the land (i.e. the land of Paradise).﴿ Al-Zabur refers to the Divine Books, while Dhikr refers to Al-Lawh-ul-Mahfuzh. Thus, in the Divinely Ordained Law and Destiny it is decreed that the righteous people will be victorious in this world and in the Hereafter. They will enjoy happiness in this worldly life and be admitted into Jannah (Paradise) in the Hereafter.

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Furthermore, Dhikr can refer to honor and sublimity, people's remembrance of their Lord and Allah's remembrance of them, in addition to other meanings that become manifest to whoever recites the Ayahs of the Qur'an and studies the Arabic language. As to Allah's Saying: ﴾And We sent not (as Our Messengers) before you (O Muhammad صلى الله عليه و سلم) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask the people of the Reminder, if you do not know.﴿ ﴾With clear signs and Books (We sent the Messengers).﴿ (Surah Al-Nahl, 16: 43-44) and His Saying: ﴾And We sent not before you (O Muhammad صلى الله عليه وسلم) but men to whom We revealed. So ask the people of the Reminder, if you do not know.﴿ ﴾And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.﴿ ﴾Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifûn (i.e. disbelievers in Allah, in His Messengers, extravagants, transgressors of Allâh's limits by committing crimes, oppressions, polytheism and sins).﴿ (Surah Al-Anbiya', 21: 7-9)

The Dhikr mentioned in both these Ayahs refers to the Sacred Books that were revealed to the Messengers preceding Prophet Muhammad (peace be upon him).

Thus, those who know the Dhikr or the people of the Dhikr (the People of Scripture, Reminder) denote the people to whose messengers Sacred Books were revealed, such as the Jews and the Christians. Those who are ordered to ask them are the Mushriks (those who associate others with Allah in His Divinity or worship) from among the Ummah (nation) of Prophet Muhammad (peace be upon him), who denied the prophethood of Muhammad (peace be upon him) merely because he was a human being, for they believed that the Messengers should be from among the angels only. The Jews and Christians who knew the Scriptures should clarify to them the fact that the messengers who preceded the Prophet (peace be upon him) were all human beings; not angels. Although these two Ayahs were revealed concerning the Mushriks who were ordered to ask the people of the earlier Divine Books about their messengers to know that they were also humans, the order is also addressed to any person who does not know something that maybe of benefit to them.

That person should ask the people who have knowledge about what they do not know. This will definitely benefit them and raise their status with regard to their religion and worldly life. Hence, one should ask about the religious affairs first, then their worldly needs, which are related to religion. Any Mukallaf (person meeting the conditions to be held legally accountable for their actions) is commanded to work for the benefit of their religion and worldly life.

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(Part No. 4; Page No. 245)

Tafsir of Surah Al-Isra'

(Part No. 4; Page No. 246)

Fatwa no. 493

Q: Someone found in a Masjid (mosque) a Copy of the Qur'an in which Surah Al-Isra' is called by a name other than its known name. It is called: Surah Bani Israel. He is asking about the validity of this name.

A: Calling Surah Al-Isra' by Surah Bani Israel is valid and scholars approved of it.

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The first question of Fatwa no. 7380

Q 1: My question is about the Tafsir (explanation/exegesis) of the Ayah in Surah Al-Isra' (meanings of which are translated as): (So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare.) **Is this Ayah meant for Muslim believers only, or is the meaning general? Did it happen, or not?**

A: Allah (Exalted be He) has declared to the Children of Israel in the Scripture (Torah) revealed to them that they will twice spread mischief on the earth, tyrannize over it, and oppress people. In the first of the two times of their spreading corruption, Allah (Exalted be He) will punish them by sending against them soldiers from among His creatures, of great military might, supplies and force who will defeat them, take over the country they ruled and walk into the inside of their homes, as a kind of punishment for their tyranny.

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This is a just decisive Judgment from Allah (Exalted be He), with wisdom behind it, till the time when the Children of Israel repent and return to Him (Glorified be He), He will make them triumphant over their enemy once again and they will retrieve from them the reigns of the country. He (Exalted be He) will reinforce them with wealth and children and make them more numerous than their enemies as a reward for their repentance and goodness, out of mercy from Allah (Exalted be He). Truly, when people do good, it is for the benefit of their own selves and when they commit evil, it is only against their own selves. But when the second promise comes to pass, and the second of the two times of their spreading corruption occurs, showing tyranny and abusive exercise of power, Allah (Exalted be He) will send against them once again soldiers to afflict them with the worst of punishment and to enter the Masjid (mosque) of Jerusalem as they did the first time, and destroy everything that Allah (Exalted be He) willed to be destroyed as exact recompense for their tyranny and mischief on earth, and out of Justice and Wisdom of Allah (Exalted be He) Who says (what means): (Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.) Allah (Glorified be He) then tells them that if they (the Children of Israel) return to mischief and corruption, He will once again punish them in a way fitting their crime. For more details and benefit, we advise you to read the Tafsir of Ibn Kathir (may Allah be merciful with him) concerning the above-mentioned Ayahs from Surah Al-Isra'.

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(Part No. 4; Page No. 248)

The second question of Fatwa no. 6395

Q 2: Which town does Allah refer to in the Qur'anic Ayah (verse) of Surah Al-Isra' saying (what means): (And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)) **? Does the Ayah refer to the past or the present generations or is it a general reference to all generations?**

A: The Ayah applies to all past, present and future generations who wrong themselves to a point that brings about their destruction. The modifier of the word "town" is omitted as a kind of ellipsis. Thus the Ayah means "And there is not an 'evil' town". This interpretation finds further support in another Qur'anic Ayah (which means): (And We never punish until We have sent a Messenger (to give warning).) Another evidence is found in the Qur'anic Ayah (which means): (How many a town (community) given to wrong-doing, have We destroyed) After informing of past destroyed nations, Allah (Exalted be He) declares that such a fate is not far from similar evildoers: (and they are not ever far from the Zâlimûn (polytheists, evil-doers).)

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Tafsir of Surah Al-Kahf

Fatwa no. 4932

Q: We noticed in the book entitled "Awdah Al-Tafasir" by Ibn Al-Khatib a strange opinion concerning the interpretation of Surah Al-Kahf, Ayah no. 21, (meanings of which are translated as): (And thus We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them.") **We would like to know the validity of what was written by the author in his commentary on the part of the Ayah that says:** (We verily shall build a place of worship over them.)

A: Al-Hafizh Ibn Kathir (may Allah be merciful to him) giving his Tafsir (explanation/exegesis) of Allah's Saying (which means): ((then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them.")

He said that Ibn Jarir mentioned two views regarding those who said this:

The first: They were the Muslims among them. **The second:** They were the Mushrikin (those who associate others with Allah in His Divinity or worship) among them. And Allah knows best.

What is evident in this regard is that those who said so were the people vested with power and authority among them. But whether they are to be praised or not for doing so is controversial, because the Prophet (peace be upon him) said:

("May the Curse of Allah be upon the Jews and the Christians for they have taken the graves of their Prophets as places of worship."' ('Aishah said), "He was warning against (doing) what they did.") End of quote.

The correct view is that they are dispraised for doing so, because it was authentically reported on the authority of 'Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ("May Allah curse the Jews and the Christians for they have taken the graves of their Prophets as places of worship.") It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Aishah (may Allah be pleased with her) that when Um Habibah and Um Salamah (may Allah be pleased with them) told the Prophet (peace be upon him) about a church

they saw in Abyssinia (Ethiopia) and the pictures it contained, the Prophet (peace be upon him) said: ("When a pious person among those people dies, they build a place of worship on his grave, and then make such images in it. Those will be the most evil of creation in the Sight of Allah on the Day of Resurrection.") It was reported also in Sahih Muslim on the authority of Jundub Ibn 'Abdullah Al-Bajaly (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Beware! Those who preceded you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that.") Many other Hadiths have been narrated to that effect.

Thus, it becomes evident to the questioner - through the previously stated evidence - that what was said by Ibn Al-Khatib in his Tafsir "Awdah Al-Masalik" concerning the permissibility of building Masjids over the graves is a grave mistake as it contradicts the authentic stated Hadiths. Moreover, it also contradicts what is consensually agreed upon by Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) from the Companions of the Prophet (peace be upon him) and those who followed them in righteousness concerning building Masjids over the graves. Doing so means imitating Jews, Christians and those who followed their example.

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Moreover, this is one of the means that may lead to major Shirk (associating others with Allah in His Divinity or worship).

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The eighth question of Fatwa no. 9880

Q 8: What is the correct Tafsir (explanation/exegesis) of Allah's Statement (meanings of which are translated as), (And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.) **? (Surah Al-Kafh, 18: 29)**

A: The correct Tafsir is that Allah (Exalted is His Majesty) is commanding His Prophet Muhammad (peace be upon him) to inform those whose hearts are made heedless of the remembrance of Allah and who follow their desires that this Qur'an which he (peace be upon him) is reciting to them is the truth revealed by their Lord; in Whose Hand is success and failure, guidance or misguidance. Allah guides whom He wills to the right path, and so they believe; and He allows to stray whom He wills, and so they disbelieve. The Prophet (peace be upon him) has no control of this, and would never for the sake of pleasing disbelievers drive away any of those who have followed the truth and have believed in Allah and that which was revealed to him. So, they have the choice to believe, if they so will; or to disbelieve, if they so will. If they choose to disbelieve, Allah has prepared for them a Fire whose walls will be surrounding them for their disbelief. If they choose to believe and obey, they will attain what Allah (Exalted be He) has promised those who obey Him.

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This does not mean that Allah sanctions either Kufr (disbelief) or Iman (belief), for people to choose, as they please; rather it is a threat and a warning. The evidence of this is the threatening with severe punishment addressed to the disbelievers at the end of this Ayah, and the glad tidings of Jannah (Paradise) given to the believers in the next two Ayahs.

You can refer to the Tafsir of Imam Ibn Jarir Al-Tabary (may Allah be merciful to him) of this Ayah and the next two Ayahs of Surah Al-Kahf, or the Tafsir of Ibn Kathir, as they contain sufficient information.

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Fatwa no. 1349

Q: The person asking this question faces a problem when he recites Surah Al-Kahf. He says that he recites the Qur'an from Surah Al-Fatihah to the end of Surah Al-Isra' while feeling absolutely fine, but once he starts reciting Surah Al-Kahf, he feels ill and loses consciousness. He only recovers consciousness a few hours later. When he comes to himself, he recites from Surah Maryam (Mary) to Surah Al-Nas. He only feels ill when he recites Surah Al-Kahf; therefore, he has stopped reciting it for three years. He is now asking if he is sinful for not reciting it? Or is it permissible for him to leave it? Finally, how can he solve this problem?

(Part No. 4; Page No. 254)

A: The Qur'an is the Word of Allah wherein there is guidance, light and healing for the ills of the hearts. Whoever recites it sincerely, ponder its Ayahs, and acts according to its laws, Allah will grant them deep insight in religion, certainty of faith and will avert from them the deceit of the devils. The Prophet (peace be upon him) used to protect himself before going to sleep by reciting these three Surahs: Surah Al-Ikhlas, ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ and Surah Al-Falaq, ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ and Surah An-Nas, ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ He used to recite them three times, blow into his palms after each time, and then rub his hands against his face and any other parts he could reach of his body. He enjoined his followers to recite Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) before going to bed as protection from Satan until morning. The Prophet (peace be upon him) also approved of the deed of the Companion who recited Al-Fatihah as a Ruqyah (supplications recited over the sick seeking healing) to cure a leading figure of the disbelievers who had been bit by a snake and was cured thereby. He enjoined his followers to use the Qur'an in general as a Ruqyah, for the Qur'an brings all good things, blessings, and healing. "Goodness can never bring evil," as said the Prophet (peace be upon him); rather a person may bring evil upon himself through insincerity or misapplication.

Consequently, the questioner's complaint of feeling ill or losing consciousness while reciting Surah Al-Kahf is either true or merely an illusion. If it is an illusion, he should fear Allah and forget these illusions. If it is true, then it may be incitement from the evil Jinn or from Satan to stop the person from reciting the whole Qur'an or a particular Surah, making him suffer when reciting it. If the person avoids reciting this Surah, the devil proves triumphant, thus reaching his goal. He will go further in tempting him until he gains full control over him and makes him a brother of the devils, whom the devils plunge deeper into error, and they never stop.

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To rescue oneself from this evil, the person should seek refuge with Allah from the accursed Satan with deep sincerity, true supplication, making recourse to Allah to protect him from the devils. This way the person becomes a pious servant not a brother of devils. Allah guides us to this in His Saying (which means): ﴿And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with

Allâh. Verily, He is All-Hearer, All-Knower.﴿ ﴾Verily, those who are Al-Muttaqûn (the pious - see V.2:2), when an evil thought comes to them from Shaitân (Satan), they remember (Allâh), and (indeed) they then see (aright).﴿ ﴾But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.﴿

Our advice to the questioner, is to seek refuge with Allah from Satan when you start reciting the Qur'an in general along with having sincerity of faith, humbleness of heart, and recourse to Allah. You should not abandon reciting Surah Al-Kahf or any other Surah to escape suffering. The neglect of the frailty, the fears and illusions which Satan casts into your heart will frustrate him and thwart his evil tricks. Have glad tidings, for Allah will be with you as Allah is always with those who are pious and those who are good-doers.

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Tafsir of Surah Maryam (Mary)

(Part No. 4; Page No. 258)

The second question of Fatwa no. 7918

Q 2: What is the Tafsir (explanation/exegesis) of Allah's Saying (meanings of which are translated as): (There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.) **? (Surah Maryam, 19: 71)**

A: The passing mentioned in the noble Ayah refers to crossing the Sirat (the bridge set over the Fire). Many Hadiths and Athar (narrations from the Companions) prove that this bridge will be set over Hell and people will pass across it; their crossing it will depend upon their deeds.

For more benefit, you can refer to [Tafsir Ibn Kathir].

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The thirteenth question of Fatwa no. 9414

Q 13: What is the explanation of the following Qur'anic Ayah (meanings of which are translated as): (There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.)

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A: In the above-mentioned Ayah, Allah clearly states that both the pious and the impious shall cross into Hellfire. Allah will then save His pious servants who refrained from Shirk (associating others with Allah in His Divinity or worship). It is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("There is no one among the believers who suffers the death of three of his children who will be touched by the Fire, except for the non-fulfillment of the Oath.") 'Fulfillment of the Oath' referred to in this Hadith is explained in Allah's Saying in Surah Mariam (which means): (So by your Lord, surely, We shall gather them together, and (also) the Shayâtîn (devils) (with them), then We shall bring them round Hell on their knees.) (Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh).) until His Saying: (There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.)

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The first question of Fatwa no. 3164

Q 1: What is the explanation of Allah's Saying (meanings of which are translated as), ﴾There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.﴿ ﴾Then We shall save those who used to fear Allâh﴿

A: Allah (Exalted be He) explains to His servants that all people; whether pious or impious, shall pass over the Sirat (the bridge) that is set across Hellfire.

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It is out of Divine Justice, Wisdom, Grace and Mercy that Allah has prescribed this passage and made it binding upon Himself; therefore, this is a matter already decreed and inevitable. Allah (Exalted be He) then saves from Hellfire whoever has feared Him in worldly life and did the divinely ordained acts of obedience and avoided all the forbidden sinful acts and wrong deeds. As to the wrongdoers, they will be left in Hellfire, crammed together, humbled to their knees, as an exact recompense because they denied and mocked the Ayahs of Allah (Exalted be He).

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Tafsir of Surah Al-Mu'minun

(Part No. 4; Page No. 262)

The third question of Fatwa no. 4395

Q 3: What is the explanation of Allah's Saying (meanings of which are translated as): ﴾And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him)﴿

A: It means that Allah (Exalted be He) helps and relieves those who beseech His Help against any creature that intends to do them harm. On the other hand, if Allah wills to punish or afflicts anyone, none of His creatures can prevent, protect or save that person from the harm or punishment willed by Allah. In a similar Ayah Allah says (what means): ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿

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Tafsir of Surah Al-Nur

(Part No. 4; Page No. 264)

The first question, paragraph (c) of Fatwa no. 9811

Q 1(c): Some people claim that the Messenger of Allah (peace be upon him) knew that 'Aishah was innocent of the slander she was accused of before the Wahy (Revelation). Is this true?

A: The Prophet (peace be upon him) did not know that 'Aishah (may Allah be pleased with her) was innocent before the Wahy came down to him. If he had known her innocence, he would not have been confused, and would not have consulted his Sahabah (Companions), males and females.

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The fourth question of Fatwa no. 6167

Q 4: It was narrated by Imam Ahmad on the authority of Um Salamah (may Allah be pleased with her) that she said: (The Messenger of Allah (peace be upon him) came to her, while her brother, **Abdullah ibn Abu 'Umaiyyah,** was with her and there was an effeminate in the house, who was saying, "O **'Abdullah,** if Allah should make you conquer **Ta'if,** then take the daughter of Ghailan (in marriage) as (she is so fat that) she shows four folds of flesh when facing you, and eight when she turns her back. Upon hearing him, the Prophet (peace be upon him) said: These (effeminate men) should never enter upon you (O women!).")

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This was mentioned in the Tafsir (explanation/exegesis of the meanings of the Qur'an) of Ibn Kathir volume 2, Surah Al-Nour, p.258. I would like to know what is meant by "she shows four folds of flesh when facing you, and eight when she turns her back"?

A: This means that the woman they mentioned was fat, and due to her obesity, she had four folds of flesh on her stomach. Thus, if anyone saw her coming, he would see four folds on her stomach, and if she went away, he would see from behind the end parts of the four folds on her right side, and another four on the left side, and by that the total amount of folds that would be seen amount to eight.

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The second question of Fatwa no. 4802

Q 2: What is the explanation of the part of the Qur'anic Ayah (the meanings of which are translated as): "... or old male servants who lack vigor..."

A: "Old male servants who lack vigor" include all male attendants considered to be part of the domestic unit, employed to perform household duties like preparing food and the like, who are not known to develop any sexual excitement in the presence of women nor are charmed upon seeing women's adornment or beauty due to suffering from sexual impotence, mental retardation, imbecility or extreme old age that they have no interest in or desire for women; falling under this are also similar cases of males who have no physical desire for some reason.

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Since fear of arousal of sexual temptations on their part is secured, women are allowed in front of these categories of men to show the adornment lawful for them to reveal in front of their Mahrams (spouses or unmarriageable relatives) mentioned in the Ayah. Women are also allowed to show their adornment in the presence of other Muslim women and little children who have not yet reached or developed maturity to understand or be aware of the private aspects of women and be stimulated by them.

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Tafsir of Surah Al-Furqan

(Part No. 4; Page No. 268)

Fatwa no. 8763

Q: Who are the servants or slaves of the Most Merciful intended in Ayah (63) of Surah Al-Furqan? If a person delivers a religious speech quoted from books in a school assembly, will he be rewarded? Indeed, he delivers his speech sincerely without showing off or ostentation but still afraid lest he should be of the first three persons thrown into Hell.

A: First: The servants and slaves of the Most Merciful (Gracious) are the Muslims who believe in the Oneness of Allah and abide by the Islamic Shari'ah (Law). Their characteristics are stated at the end of Surah Al-Furqan starting from Allah's saying (which means): ﴾And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness﴿ Their description continues till Allah says: ﴾Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.﴿ ﴾Abiding therein - excellent it is as an abode, and as a place to rest in.﴿

Second:

It is recommended to select a good word of advice from any book and deliver it as a sermon in schools or meetings to advise and teach people.

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This is a good deed, if sincerely devoted to Allah (Exalted be He). Thus, he will not be one of the three persons forewarned of Hell in the Hadith.

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Tafsir of Surah Al-Qasas

(Part No. 4; Page No. 272)

The first question of Fatwa no. 9878

Q 1: What is the Tafsir (explanation/exegesis) of Allah's Saying (the meanings of which are translated as): ﴾but Allâh guides whom He wills.﴿

A: It means that it is Allah, Who guides whomever He wills to goodness, rather than any of His servants, even Prophets, whose mission is only to give guidance through instruction and conveyance of the Message to people as Allah says addressing His Prophet (peace be upon him): ﴾Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allâh guides whom He wills.﴿ That is Allah's Guidance which is the true success in finding, attaining and accepting the Truth; whereas conveying guidance and directing humanity to the right path are referred to at the end of Surah Al-Shura in Allah's Saying : ﴾And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).﴿

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Fatwa no. 8556

Q: What is the explanation of the noble Ayah (the meanings of which are translated as): ﴾My Lord! truly, I am in need of whatever good that You bestow on me!﴿

May Allah reward you the best!

A: This Ayah means that when Musa (Moses, peace be upon him) helped the two women in watering their flocks and they went home, he returned to the shade and was in need, so he supplicated to his Lord to fulfill his needs, saying: ﴾My Lord! truly, I am in need of whatever good that You bestow on me!﴿ He asked Allah to provide him with sustenance and provision. Therefore, Allah made all his affairs easy. One of the two women came to him and said: "My father invites you to reward you for having fed our flock for us..."

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Tafsir of Surah Al-'Ankabut

(Part No. 4; Page No. 276)

The second question of Fatwa no. 9136

Q 2: Allah (Exalted be He) says in Surah Al-'Ankabut (what means): (but verily, the frailest (weakest) of houses is the spider's house — if they but knew.) **What is the explanation of this? Please enlighten us, may Allah enlighten you and guide you!**

A: This is part of an Ayah in which Allah (Exalted be He) sets forth an example for the Mushrikin (those who associate others with Allah in His Divinity or worship) who worship idols besides or instead of Allah, which they invoke, adhere to and beseech their help in distresses. Thus, Allah (Exalted be He) has clarified that adherence to these frail idols is like holding on to a weak and feeble spider's house, and that such idols will avail nothing to whoever seeks their support.

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Tafsir of Surah Al-Rum

(Part No. 4; Page No. 278)

The fourth question of Fatwa no. 145

Q 4: What is the wisdom behind the difference in complexion colors of the servants of Allah (Exalted be He): red, white, black and so on?

A: The difference in the complexions of the servants of Allah, whether white, black, yellow or other colors is one of the Signs of Allah (may He be Blessed and Exalted) Who says (what means): ﴾And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.﴿ This variation in complexion colors from white, to black or red and in the shapes of creatures, also involves inherent difference between them. This difference is not the product of environment, or one's parents. Thus, there must be a doer behind all this planning, and who could it be other than Almighty Allah (Exalted be He)?

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Tafsir of Surah Al-Ahzab

(Part No. 4; Page No. 280)

Fatwa no. 7517

Q: Allah (may He be Blessed and Exalted) commands saying (what means), (So ask the people of the Reminder, if you do not know.) **Therefore, we would like you to explain according to the best exegesis, the Saying of Allah (which means),** (Muhammad (صلى الله عليه وسلم) is not the father of any of your men)

A: In his interpretation of this Ayah, Ibn Kathir (may Allah be merciful to him) commented, saying, "Regarding the Saying of Allah (Exalted be He): (Muhammad (صلى الله عليه وسلم) is not the father of any of your men) After the revelation of this Ayah, it was forbidden to say Zayd, the son of Muhammad; meaning, although the Prophet (peace be upon him) had adopted Zayd, he was not his father. None of the sons of the Prophet (peace be upon him) lived until they reached the age of puberty. The Prophet (peace be upon him and his family) had three boys Al-Qasim, Al-Tayib and Al-Tahir born to him from Khadijah (may Allah be pleased with her). They all died while they were still young. He (peace be upon him) had Ibrahim born to him from Mariyah Al-Qibtiyyah, and this baby also died in infancy. In addition, the Prophet (peace be upon him) had four daughters from Khadijah : Zaynab, Ruqayyah Um Kulthum, and Fatimah (may Allah be pleased with them all).

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Three of them died during the Prophet's (peace be upon him) lifetime. However, Fatimah (may Allah be pleased with her) died six months after the death of the Prophet. The saying of Allah (Exalted be He), (but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.) is similar to His saying, (Allâh knows best with whom to place His Message.) Thus, this Ayah (Al-Ahzab, 33:40) is a clear textual-evidence that there will be no Prophet after Prophet Muhammad (peace be upon him) and with all the more reason no other Messenger. This is because the status of a Messenger is more specific than that of a Prophet, meaning, every Messenger is a Prophet but not every Prophet is a Messenger. This was reported in Hadith Mutawatir (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) from the Messenger of Allah (peace be upon him) which were narrated by a group of his Companions (may Allah be pleased with them). Imam Ahmad reported on the authority of Abu 'Amir Al-Azdy from Zuhayr ibn Muhammad from 'Abdullah ibn Muhammad ibn 'Aqil from Al-Tufayl ibn Ubayy ibn Ka'b from his father that the Prophet (peace be upon him) said, ("My similitude, compared to the other Prophets, is that of a man who has built a house beautifully and excellently,

except for the place of one brick. Thus, people began to go about it and wonder at its beauty, but say, 'Would that this brick be put in its place!' So I am, compared to the other Prophets, the placing of that brick.'") This Hadith was also reported by Al-Tirmidhy from Bindar on the authority of Abu 'Amir Al-'Uqady. He classed this Hadith as Hasan Sahih. Al-Tirmidhy also narrated many Hadith on the same topic.

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You can also refer to Tafsir Ibn Jarir, Al-Qurtuby, and others, if you require further elaboration.

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Tafsir of Surah Ya-Sin

Fatwa no. 11456

Q: Was it authentically reported in the Sunnah (whatever is reported from the Prophet) that Surahs Ya-sin, Al-Dukhan, Al-Waqi'ah and Al-Mulk should be recited on a daily basis?

A: We know of no basis in the Sunnah that affirms that these Surahs should be recited daily. Rather, it is prescribed for a Muslim to often recite the Qur'an as a whole.

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The fourth question of Fatwa no. 4802

Q 4: Allah (Exalted be He) says (what means): ﴾That he or it (Muhammad صلى الله عليه وسلم or the Qur'ân) may give warning to him who is living (a healthy minded - the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).﴿ **I would like you to explain this Ayah in detail.**

A: Allah (Exalted be He) says (what means):﴾ And We have not taught him (Muhammad صلى الله عليه وسلم) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân.﴿ ﴾That he or it (Muhammad صلى الله عليه وسلم or the Qur'ân) may give warning to him who is living (a healthy minded - the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).﴿

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These two Ayahs mean that the disbelievers accused the Prophet (peace be upon him) of being a poet and claimed that the Qur'an was poetry.

Allah (Exalted be He) refuted their allegations by stating that He did not teach poetry to His Prophet or inspire him with it. He (Glorified be He) stated that it is not befitting for the Prophet (peace be upon him) to be a mere poet because he is the truthful, the trustworthy and the Imam (leader) of those who are guided to the truth. He brought forth truth, light and guidance for his Ummah (nation). As for poets, they roam in every valley and are followed by deviants; except for those who believe and work righteousness. Therefore, there is a great difference between the Prophet (peace be upon him) and poets in their morals and character. Then, Allah (Exalted be He) pointed out that what He revealed to him was not poetry. Moreover, the Qur'an is completely different from poetry with regard to its style, composition, meaning, guidance and lessons. The Qur'an is a reminder, light, happiness, and guidance for those who listen to it with the ear of their hearts. Allah (Glorified be He) states: ﴾This is only a Reminder and a plain Qur'ân.﴿ ﴾That he or it (Muhammad صلى الله عليه وسلم or the Qur'ân) may give warning to him who is living (a healthy minded - the believer)﴿ This Ayah means that the Prophet (peace be upon him) warns with the Qur'an all those living from among mankind and Jinn. Moreover, he warns against the consequences of rejecting belief, so that the Word, meaning punishment, may be justified against those who disbelieve in Allah, His Messenger and what is revealed in the Qur'an.

In these two Ayahs, Allah refuted the allegations of disbelievers who said that the Prophet (peace be upon him) was a poet and the Qur'an was poetry.

Moreover, Allah describes in these two Ayahs the high rank of His Prophet (peace be upon him),

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the lofty status of the Qur'an and the universality of the message of the Prophet (peace be upon him) that addresses mankind and Jinn.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of Surah Al-Saffat - The Wisdom behind Allah's Command to Ibrahim to sacrifice his son

(Part No. 4; Page No. 287)

Tafsir of Surah Al-Saffat

(Part No. 4; Page No. 288)

The third question of Fatwa no. 10806

Q 3: What was the wisdom behind Allah's Command to Ibrahim (Abraham, peace be upon him) to sacrifice his son Isma'il (Ishmael, peace be upon him)?

A: The command to sacrifice was a trial and a test of the sincerity of Ibrahim's worship of and love for his Lord. It was also to raise his status if he did what he was ordered, which he (peace be upon him) did. Allah says (what means), ﴾And (remember) when the Lord of Ibrâhîm (Abraham) (i.e., Allâh) tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an Imâm (a leader) for mankind (to follow you)."﴿ (Surah Al-Baqarah, 2:124)

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Tafsir of Surah Al-Saffat - Who was the son to be sacrificed by Ibrahim

Fatwa no. 4797

Q: A married man embraced Islam in the year 1974 and he wants to know who was the son whom Allah asked His Prophet Ibrahim (Abraham, peace be upon him) to slaughter as a sacrifice?

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Was it his son Isma'il (Ishmael) or Is-haq (Isaac) (peace be upon them)?

A: The Norm of Allah is that He tests His slaves to distinguish the wicked from the good; to raise the degree of whoever He wants from His Prophets and Awliya' (pious people); and to purify the believers and destroy the disbelievers. Among those who were tried by Allah was Prophet Ibrahim (peace be upon him), who was the perfect epitome of compliance in all the trials that Allah put him through, as Allah says (what means), (And (remember) when the Lord of Ibrâhîm (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an Imâm (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not Zâlimûn (polytheists and wrong-doers).") (Surah Al-Baqarah, 2: 124). He praises him saying, (And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):) (Surah Al-Najm, 53: 37).

Among the trials that befell Ibrahim is that he saw in a Ru'ya (true dream) that he was slaughtering his son. As the dreams of Prophets are always true, Ibrahim (peace be upon him) decided to realize this Ru'yah in obedience to the Command of Allah and out of loyalty to Him. When he told this to his son, he obeyed him. When they submitted themselves to Allah, and Ibrahim did everything he could and prepared to slaughter his son, Allah honored him and his son; saved the boy who was going to be slaughtered and ransomed him with a huge ram; eternalized the mention of His Prophet forever; gave him the glad tidings of Is-haq (Isaac, peace be upon him), a Prophet from among the righteous; and blessed him and Is-haq (peace be upon them). Allah says, (And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!") ("My Lord! Grant me (offspring) from the righteous.") (So We gave him the glad tidings of a forbearing boy.) (And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, Inshâ' Allâh (if Allâh wills), you shall find me of As-Sâbirûn (the patient).") (Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);) (We called out to him: "O Abraham!) (You have fulfilled the dream!" Verily thus do We reward the Muhsinûn (good-doers - See 2:112).) (Verily, that indeed was a manifest trial.) (And We ransomed him with a great sacrifice (i.e. كبش - a ram);) (And We left for him (a goodly remembrance) among the later generations.) ("Salâm (peace) be upon Ibrâhîm (Abraham)!") (Thus indeed do We reward the Muhsinûn (good-doers - See V.2:112).) (Verily, he was one of Our believing slaves.) (And We gave him the glad tidings of Ishâq (Isaac) - a Prophet from the righteous.) (We blessed him and Ishâq (Isaac). And of their progeny are

(some) that do right, and some that plainly wrong themselves.)

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(Surah Al-Saffat, 37: 99-113). That is the essence of the story of the son of Ibrahim (peace be upon him), who was to be offered as a sacrifice. But Ibrahim had two sons: Isma'il (Ishmael) and Is-haq (Isaac). Which of the two sons was the one who was going to be sacrificed: Isma'il or Is-haq (peace be upon them)? There is no explicit definitive text that designates and names that son and closes controversy; therefore, the historians and the scholars of Tafsir (exegesis of the meanings of the Qur'an) disagreed about it. Some of them said that he was Isma'il, as he is the son who was born after his father left his country and traveled to the Levant (the region covering Syria, Lebanon, Jordan, and Palestine); he was his only son at that time; he was the one living in Makkah where the incident took place; and he was described by Allah as patient and forbearing. In addition, the sacrifice tale began by giving the glad tidings of a forbearing child, and ended by the glad tidings of Is-haq. This entails that he must be another child, other than the one in the beginning of the tale, who is most probably Isma'il, according to the previously mentioned evidence.

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Many scholars of religion and history claim that he is Is-haq, because he is the one who came as glad tidings to Ibrahim and Sarah after Ibrahim forsook his father and his country, as related in Surahs Maryam, Hud, Al-Hijr and Al-Dhariyat. Thus, he is the referent of the forbearing child who was given as glad tidings in Surah Al-Saffat, and he is the one who was going to be slaughtered.

This matter is not a problem, as it is a matter of discretion which is not essential to know. If a person is ignorant of this, it will not affect their 'Aqidah (creed) or their practical lives. Whoever of the two sons of Ibrahim was the one who was going to be sacrificed, in him and his father lies the lesson of wisdom to be learnt from this tale and the model they represent of enduring affliction and giving precedence to obeying Allah over anything else, even if it entails sacrificing the dearest of all things to a person, even if it be one's self. This does not belittle the rank of the other child who was not to be offered as a sacrifice same as it does not belittle any of the Prophets and Messengers who did not experience such a trial. Such an advantage indicates merit, but it does not indicate superiority.

Some researchers have tackled this issue only out of curiosity and love of researching. As previously mentioned, there is no explicit definitive text about this issue; therefore, they disagreed, whether out of good intention and exercise of human reasoning or out of evil intention and mere fanaticism.

The more correct opinion is that he is Isma'il as previously mentioned, because the apparent meaning of the Ayahs of the Qur'an indicate so,

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especially the previously mentioned Ayahs of Surah Al-Saffat.

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Tafsir of Surah Sad

(Part No. 4; Page No. 294)

Fatwa no. 3400

Q: Khalid Ibn Mukhallad narrated on the authority of Mughirah Ibn 'Abdul-Rahman from Abu Al-Zinad from Al-A'raj from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: "Sulayman (Solomon, peace be upon him), the son of Dawud (David, peace be upon him), said: ('Tonight I will go around to seventy women each of whom will conceive a knight who will fight in the Cause of Allah. His companion said to him, 'If Allah wills.' But he (Sulayman) did not say so; therefore, none of them got pregnant except for one who gave birth to a half-formed child. The Prophet (peace be upon him) said: "Had he said it (i.e. 'If Allah wills') (he would have begotten sons and) they would all have fought in the Cause of Allah.") **Shu'ayb and Ibn Abu Al-Zinad said: "They were ninety. This is the more correct." (Sahih Al-Bukhari) Section of Prophets, vol., 1, part 13, p., 486, Al-Dalhi edition.** (and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh).)

This Hadith has been reported through many narrations. Its Isnad (chain of narrators) is authentic. The number of Sulayman's wives is disputed (sixty, seventy, ninety-nine or one hundred). There is no doubt about the authenticity of this Hadith in terms of its chain of narrators. However, the content of the Hadith is blatantly incongruous with sound reason. It is obvious that the narrator misunderstood what the Prophet (peace be upon him) wanted to say. The Prophet (peace be upon him) was merely quoting some Jewish superstitions, which the narrator mistakenly reported as a true story.

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If this was a true story, it would necessitate that Prophet Sulayman would spend the whole night having uninterrupted intercourse with his wives, which does not sound logical.

A: First, Hadith Mudtarib is a category of Hadith which is reported through different chains of narrators with equal degree of strength and it is not possible to give preponderance to any particular narration. If some of these narrations are stronger than others or are able to be reconciled with one another, then the Hadith will no longer be classified as Mudtarib. Accordingly, the different number of Prophet Sulayman's wives in the aforesaid Hadith can not be considered an example of Idtirab for which the Hadith may be rejected. There are two reasons for this: (221/) **The narration in which the number of wives is reported to be ninety is the preponderant one. Al-Bukhari**

narrated in his Sahih (Authentic Hadith Book) that Shu'ayb and Abu Al-Zinad said: "They were ninety. This is the more correct." (222 /) It is possible to reconcile these different narrations. This is the view held by Ibn Hajar (may Allah have mercy upon him) while commenting on this Hadith. He stated: [The different number of wives (sixty, seventy, ninety, ninety-nine, one hundred) can be reconciled in the sense that the wives were sixty free women and the rest were concubines or vice versa. Seventy denotes the immense number of wives. Ninety and one hundred; they were less than one hundred and more than ninety.

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Those who say that they were ninety wives, did not add the extra nine and those who say they were one hundred added them to the ninety. That is why hesitancy occurred in the narration of Ja'far.] **Second,** the allegation that the content of this Hadith is incongruous with sound reason is void. This is because it is based on the corrupt analogy of estimating the varying degrees of people's health, bodily strength, sexual ability, and rapid or slow ejaculation. Reality proves that this varies from one person to another. Moreover, prophets were endowed with great physical strength and sexual ability, yet they were the chastest of men and were more capable of exercising self-restraint. Miraculously, prophets were endowed with chastity and the ability to guard their private parts from illicit intercourse despite the inherent nature of great sexual potency. It was easy for a prophet to have intercourse with as many as ten women in one hour and as many as one hundred in ten hours or less. They were given the ability to produce seminal discharge in five minutes or less. While commenting on this Hadith Ibn Hajar (may Allah have mercy on him) could infer the following:

"The Hadith indicates that the prophets were favored with healthy bodies, great sexual potency and virility despite being occupied with worshipping Allah (Exalted be He). Prophet Muhammad (peace be upon him) was a marvelous example in this regard.

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Despite being devotedly engaged in the worship of Allah (Exalted be He), calling mankind to accept Islam and living off small amounts of food and drink which naturally weaken sexual desire, he used to visit all his eleven wives in one round during the day and night and would perform one Ghusl (ritual bath). This has been previously discussed in the chapter on Ghusl. It is also said: 'The sexual desire of one who fears Allah is stronger than one who does not, because the latter fails to guard his chastity.'" **Third,** it is an established fact that Prophet Muhammad (peace be upon him) was the most earnest of men in counseling his Ummah (nation) and was endowed with the power of speech, composed of brief but profound words, together with the perfect ability to express himself clearly, tersely, and eloquently. He would not deceive his nation through speaking ambiguous words nor would he, on account of stammering, fail to clarify his speech. The narrator, being an Arab to the core, could not have been ignorant of what the Prophet (peace be upon him) had explicitly stated about Prophet Sulayman (peace be upon him) in that he would go around to seventy women each of whom would conceive a child who would be a warrior fighting in the Cause of Allah but that Sulayman did not say: 'If Allah wills' which our Prophet Muhammad (peace be upon him) confirmed by saying: ("Had he said it (i.e., 'If Allah wills'), they would have strived in the Cause of Allah and he would not have broken his oath.") Whoever claims that the Prophet (peace be upon him) was just quoting a false Jewish superstition and that the narrator mistakenly thought that the Prophet (peace be upon him) was stating a true story, will be following his vain desires and false whims and will be twisting the meaning of the Hadith out of its natural context and will be maligning the character of the Sahaby (Companion of the Prophet) who narrated the Hadith and making false claims about the Messenger of Allah (peace be upon him).

This is because he follows his erroneous imagination in claiming that the Hadith contradicts reason.

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Tafsir of Surah Sad - The story of Dawud (David, peace be upon him) with the wife of his commander -

The first question of Fatwa no. 8257

Q 1: I read in "Tafsir Al-Jalalayn" the interpretation given for Ayahs 20 to 25 of Surah Sad about the story of Prophet Dawud (David, peace be upon him) when he was in his prayer chamber...etc. Of course you know the story and what has been mentioned in Tafsir Al-Jalalayn that Prophet Dawud (peace be upon him) despite having ninety nine wives, loved his friend's wife and married her. I believe that this is an Israelite claim, and surely this is not the meaning intended in the Ayah, as it signifies a trial and a test for Prophet Dawud (peace be upon him) regarding the preciseness of his judgment, when he listened to someone without listening to the other and this was his mistake (peace be upon him). I hope that you further clarify for me the meaning of this Ayah. If what is mentioned in Tafsir Al-Jalalayn is not true, why do we not take action against this? May Allah reward you the best on our behalf.

A: What many exegetes say about the story of Dawud (peace be upon him) that he fell in love with his army commander's wife is not true.

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Shaykh Al-Shanqity (may Allah be merciful to him) points out in "Adwa' Al-Bayan Fi Tafsir Al-Qur'an" that all that is mentioned about Prophet Dawud (peace be upon him) which certainly does not befit his status (as a prophet) is attributed to Israelite narrations (reported from the Jews), that are untrustworthy and unreliable. Also, what has allegedly been reported from the Prophet (peace be upon him) in this regard is not authentic either. Therefore, we recommend the book mentioned above: "Adwa' Al-Bayan Fi Tafsir Al-Qur'an", as it includes further details about this matter.

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Tafsir of Surah Fussilat - The number of the days of creating the Heavens and Earth -

(Part No. 4; Page No. 300)

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Tafsir of Surah Fussilat

(Part No. 4; Page No. 302)

The first question of Fatwa no. 7994

Q 1: Allah (Glorified and Exalted be He) says in His Noble Book (what means): (Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days.) **[Surah Al-Sajdah]. Many Ayahs resembling this one are mentioned in the Qur'an. However, Allah (may He be Blessed and Exalted) says in another Ayah (what means):** (Say (O Muhammad صلى الله عليه وسلم): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the 'Alamîn (mankind, jinn and all that exists).) (He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation).) (Then He rose over (Istawâ) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly.") (Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.) **[Surah Fussilat]. What is the relationship between the first and second Ayahs regarding the creation of the Heavens and the Earth in six days and in eight days?**

A: There is no mention of eight days in the above-quoted Ayahs from Surah Fussilat; rather they are six days only. If you think over this, everything will be clear for you In Sha'a-Allah (if Allah wills).

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We also recommend you read Tafsir Ibn Kathir in this regard to clear any ambiguity in your mind about this.

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Tafsir of Surah Al-Dukhan

The first question of Fatwa no. 9893

Q 1: What is the authenticity of the following Hadith: ("Whoever recites Surah Al-Dukhan in the evening, seventy thousand angels will ask forgiveness for him until the morning".)

A: This Hadith is narrated by Al-Tirmidhy on the authority of Abu Hurayrah from the Prophet (peace be upon him). It has been classified as Da'if (weak). Jalal Al-Din Al-Suyuty classified it as Da'if in his Hadith compilation entitled "Al-Gami' Al-Saghir". Ibn Al-Jawzy also referred to it in his book entitled "Al-Mawdu'at" [Fabricated Hadith]. The Sanad (chain of narrators) include 'Umar Ibn Rashid Ibn Shajarah whom Imam Ahmad Ibn Hanbal, Yahia Ibn Ma'in, Abu Dawud and others have ranked as a weak narrator.

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The fifth question of Fatwa no. 1777

Q 5: What is Al-Zaqqum Tree?

A: Allah mentions Al-Zaqqum Tree in Surah Al-Dukhan when He (Exalted be He) says (what means), ﴾Verily, the tree of Zaqqûm﴿ ﴾Will be the food of the sinners.﴿ He also says in Surah Al-Isra', ﴾and (likewise) the accursed tree (Zaqqûm, mentioned) in the Qur'ân.﴿ In Surat Al-Saffat, Allah says, ﴾Is that (Paradise) better entertainment or the tree of Zaqqûm (a horrible tree in Hell)?﴿ ﴾Truly We have made it (as) a trail for the Zâlimûn (polytheists, disbelievers, wrong-doers).﴿ ﴾Verily, it is a tree that springs out of the bottom of Hell-fire,﴿ ﴾The shoots of its fruit-stalks are like the heads of Shayâtîn (devils);﴿

Al-Hafizh Ibn Kathir (may Allah be merciful to him) said in his interpretation of Ayah (60) in Surah Al-Isra', "The accursed tree is Al-Zaqqum Tree. The Messenger of Allah (peace be upon him) related that he saw (in his Night Journey) Paradise, Hellfire, and Al-Zaqqum Tree but his people belied him to the extent that Abu Jahl (may Allah curse him) gave his orders to bring dates and butter and kept eating from them while telling others, 'Eat from that! We do not know any Zaqqum other than that.' This account is narrated by Ibn 'Abbas, Masruq, Abu Malik, Al-Hasan Al-Basry, and others."

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Moreover, knowledge of the Tree in itself does not entail any physical obligation. Rather, it is incumbent on every Muslim to believe in what Allah has said about it in the Qur'an and what has been authentically reported from the Messenger of Allah (peace be upon him) in this regard.

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Fatwa no. 2122

Q: Allah (Exalted be He) says (what means): ﴾Hâ-Mîm.﴿ ﴾By the manifest Book (i.e. this Qur'ân that makes things clear).﴿ ﴾We sent it (this Qur'ân) down on a blessed night. Verily, We are ever warning.﴿ **I have read in "Tafsir Al-Jalalayn" by Jalal Al-Din Al-Mahally and Jalal Al-Din Al-Suyuty the interpretation of Allah's Words:** ﴾We sent it (this Qur'ân) down on a blessed night﴿ **explaining that the Ayah (Qur'anic verse) refers to either Laylat-ul-Qadr (the Night of Decree) or the middle night of Sha'ban, when the Qur'an was sent down from the Mother of the Book (i.e. Al-Lawh Al-Mahfuz) in the seventh heaven to the nearest (lowest) heaven. I inquired about this matter and asked many shaykhs who told me that it denotes Laylat-ul-Qadr in Ramadan. Kindly provide us with a clear explanation of this Ayah, may Allah protect you.**

A: Allah (Exalted is His Majesty) swears by His Glorious Book - the miracle and the inexcusable evidence He revealed to Muhammad (peace be upon him) to support his Message - that He sent down

the Glorious Qur'an in a blessed night full of bounties, namely, Laylat-ul-Qadr. Allah says: ﴾Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).﴿ ﴾And what will make you know what the night of Al-Qadr (Decree) is?﴿ ﴾The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months)...﴿ to the end of the Surah. This Night was in the month of Ramadan, because Allah (Exalted be He) says: ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).﴿ Anyone who claims that it is the middle night of Sha'ban is mistaken, as they have contradicted the Qur'an and the authentically reported Prophetic Hadith which have specified the month and mentioned it by name. Moreover, those who claim it is the middle night of Sha'ban have no dependable proof from the Qur'an or Sunnah (whatever is reported from the Prophet) supporting their claim. In addition, this is not a reasoning or speculative issue open to debate nor is built on logic-based evidence, rather it is aurally communicated depending on what is said in the Qur'an and authentically reported in the Sunnah. Allah (Glorified be He) then shows the Justice of His Law and His All-Embracing Mercy towards His servants when He says: ﴾Verily, We are ever warning.﴿ Meaning that Allah shall send messengers to convey His Laws and guide mankind to their Lord. They shall warn them against the end of disobeying His Commands and neglecting His Prohibitions. All this in order to establish Divine Justice, leaving no excuse to mankind after messengers, who are sent out of Allah's Mercy towards His servants. Allah (Exalted be He) says: ﴾Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.﴿ He also says: ﴾This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).﴿

He (Exalted be He) says: ﴾Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).﴿

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Tafsir of Surah Al-Najm

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Fatwa no. 1546

Q: The following text was mentioned in "Mukhtasar Sirat Al-Rasul" (The Abridged Biography of the Prophet): "The Prophet (peace be upon him) recited Surah Al-Najm in their presence, and when he reached Allah's Saying (which means), ﴿Have you then considered Al-Lât, and Al-'Uzzâ (two idols of the pagan Arabs)﴾ ﴿And Manât (another idol of the pagan Arabs), the other third?﴾ **(Surah Al-Najm, 53: 19-20), Satan threw into his recitation the words: 'These are the exalted Gharaniq (Cranes), whose intercession is hoped for.' They (the disbelievers) thought that the Prophet (peace be upon him) really said it, and they rejoiced greatly." Is this tale true? If yes, does Satan have the power to cast into his recitation the aforesaid words? Please advise, and many thanks to you!**

A: The tale of Gharaniq was mentioned by many scholars of Tafsir (explanation of the meanings of the Qur'an) in their interpretation of Allah's Saying (the meanings of which are translated as), ﴿Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it.﴾ (Surah Al-Hajj, 22: 52), and in the Tafsir of Allah's Saying, ﴿Have you then considered Al-Lât, and Al-'Uzzâ (two idols of the pagan Arabs)﴾ ﴿And Manât (another idol of the pagan Arabs), the other third?﴾ It was narrated through many chains of narration with different wordings.

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However, all of them are Mursal (with no Companion of the Prophet in the chain of narration), and were never reported through authentic chains of narration, as mentioned by Al-Hafizh ibn Kathir (may Allah be merciful to him) in his Tafsir. After he mentioned this tale through all its chains of narration, he said, "However, all of them are Mursal and disconnected."

Ibn Khuzaymah said that this tale was fabricated by the Zanadiqah (Heretics); it was also denied by Abu Bakr ibn Al-'Araby, Al-Qadi 'Iyad and others, who disapproved of both its Sanad (chain of narrators) and Matn (the text). As for the Sanad, it is due to the above-mentioned reasons. As for the Matn, it is due to what was stated by Ibn Al-'Araby that when Allah (Exalted be He) sends the Angel to His Messenger, He instills in him (His Messenger) the knowledge that it is the Angel who sends down Wahy (Revelation) to him; Satan can never put on his lips words, which throw him into confusion, and so he recites them as Qur'an. As there is Ijma' (unanimous consensus) on the infallibility of the Messenger of Allah (peace be upon him) and the impossibility of his committing Shirk (associating others with Allah in His Divinity or worship), he could not have said these words by mistake, or thinking that they were Qur'an. He could not have preferred pleasing his people over

pleasing his Lord, which made him wish that Allah would not reveal anything to him that might displease them. Moreover, the evidence used to prove the authenticity of this tale, which is inferred from Allah's saying, ﴾Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad صلى الله عليه و سلم), to fabricate something other than it against Us﴿ (Surah Al-Isra', 17: 73) certainly does not prove its authenticity. Rather, it proves the innocence of the Prophet (peace be upon him) of the accusation of reciting these polytheistic words, as the Ayah indicates denial and negation, not affirmation.

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It is also evident that Satan merely threw some falsehood into his recitation, but he did put such polytheistic words on his tongue nor inspired these words inside him, which he actually recited, read, or uttered, whether inattentively, by mistake or on purpose, until Jibril (Gabriel) came and corrected him, and he (peace be upon him) grieved over what happened. It was not also proven that the Ayah was revealed to console the Messenger of Allah (peace be upon him) for what he was afflicted with according to this tale, to prop up such an interpretation with all the errors that it contains.

The Jumhur (dominant majority) of Ahl-ul-Sunnah (those adhering to the Sunnah) agreed with Ibn Al-'Araby on what he said. They stated that the meaning of the Ayah is: Never did Allah send a Messenger or a Prophet before you (O Muhammad) but when he did recite the revelation or narrated or spoke, a devil from among mankind or jinn would throw during his recitation or speech some false words spoken by that devil and heard by the attendants. Or the devil would whisper evil thoughts to the Kafirs (disbelievers) and hypocrites who thought them to be part of the Wahy, while they are not so. Allah then abolishes whatever words, whisperings or deception which Satan throws in and completely eliminates them, to establish the truth by His Words, for the Perfection of His Knowledge and Profound Wisdom. This is the Way of Allah with His Messengers, Prophets and their enemies, to fulfill the purpose of trying and testing mankind, so that the wicked is distinguished from the good; so that the Kafirs and hypocrites who are to be destroyed through their following the falsehood that Satan casts may be destroyed after a clear evidence, and the people of unwavering faith, whose hearts rest secure in Iman (belief), who are guided to the Straight Path, may live after clear evidence.

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Thus, it becomes clear through the previously mentioned that the tale of Gharaniq is false. Satan does not have the power to thrust some falsehood into the mouth of the Prophet (peace be upon him) which he then recites or utters. Satan might have thrown some false words while the Prophet (peace be upon him) was reciting; words which were uttered by Satan and heard by the attendants, or Satan might have whispered some evil inspirations in the soul of the disbelievers and hypocrites, which they thought them to be part of the Wahy, while they are not. Allah then abolishes such Satanic sayings, eliminates misconception and establishes His revelations. It also becomes clear that the opinion of Shaykh Muhammad ibn 'Abdul-Wahab (may Allah be merciful to him) is the same of the Jumhur (dominant majority) of scholars, which holds that Satan has thrown some falsehood or evil whispering during recitation, but certainly not on the tongue of the Prophet (peace be upon him), or in his soul, or in the souls of the true believers. It was only in the ears of Kafirs, or inside their souls, which they thought to be part of the Qur'an. The wisdom of Allah entails that He destroys falsehood and establishes His revelations, so that the truth triumphs out of His Mercy to the people. Allah is All-Knowledgeable, All-Wise. The scholars of Islam are unanimously agreed on the infallibility of Messengers in all and everything that they convey from Allah (Glorified and Exalted be He) to mankind.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

and Companions!

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Tafsir of Surah Al-Rahman

(Part No. 4; Page No. 318)

The sixth question of Fatwa no. 7458

Q 6: Is it true that we will, In sha'a-Allah (if Allah wills), hear our Lord reciting Surah Al-Rahman for us in Jannah (Paradise)?

A: As far as we know, this is not true.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 6898

Q 8: What is the Tafsir (explanation/exegesis) of the Saying of Allah (the meanings of which are translated as): ﴾(He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).﴿ **and:** ﴾Lord of the east and the west﴿ **and:** ﴾the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west﴿

A: The two easts and the two wests in the first Ayah (Qur'anic verse) refer to the places of sunrise and sunset both south and north of the Equator.

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The east and the west in the second Ayah refer to the eastern and western hemispheres where the sun moves, rising and setting throughout the four seasons of the year. Last, the third Ayah refers to all points of sunrise and sunset that occur everyday in the east and the west. Accordingly, all the texts perfectly agree and complement one another.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of Surah Al-Hadid

Fatwa no. 5961

Q: Allah (Exalted be He) says (what means): ﴿Then, We sent after them Our Messengers, and We sent 'Isâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are Fâsiqûn (rebellious, disobedient to Allâh).﴾ **What is the Bid'ah (innovation in religion) meant in the noble Ayah, which they invented, and what is the rule of its observance? What about a person who made it obligatory on himself to make Istighfar (seeking forgiveness from Allah), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and Salat a hundred times each morning and evening, yet was not able to maintain this afterwards?**

A: First: The meant Bid'ah in this Ayah is monasticism. It is about devoting one's entire time to worship of Allah and abandoning people altogether to draw closer to Him, seeking to please Him (Exalted be He) through exaggeration in worship. This seclusion is usually accompanied with staying at mountains, churches, cells, hermitages, and the like. Allah did not enjoin the Christians to observe this Bid'ah i.e. monasticism, which He neither ordained for them nor legislated. In fact, they themselves invented it out of their desire to please Allah, as they claimed, similar to the Mubtadi's (those who introduce innovations in religion) from among this Ummah (nation) who followed their path and introduced into religion invented practices, which Allah neither sanctioned nor ordained.

Like their assembling and engaging in Dhikr (Remembrance of Allah) standing in rows or forming circles, whirling and swaying right and left, up and down, with loud shrieks and wailing uttered by the so-called Magadhib (possessed people). These Bid'ahs also include the celebration of the Mawlid (birthday) of the Prophet (peace be upon him) and other pious people out of seeking Allah's reward by showing reverence to Prophets and righteous people through these celebrations, and their like that Allah never enjoined on His servants.

Second: Those who invented this monasticism did not abide by it; with the passage of time they could not continue to act upon the devotional worship they invented to get closer to Allah. Allah (may He be Exalted and Glorified) reproached them for inventing in religion things unauthorized by Him and for their failure to abide by what they had vowed to do to draw closer to Him (Exalted be He). Had they abandoned these invented acts of worship out of refusal for Bid'ah and return to truth, they

would have won Allah's rewards. Third: The person who enjoins on himself permissible but non-obligatory acts of worship and offers it in the way prescribed by Islam, abiding by the proper time and number, whether in an unlimited or limited manner, is doing good and it is not considered an act of Bid'ah, for the act of worship is originally permissible and he offers it the way it should be offered. An example for this is 'Abduallah ibn Amr ibn Al-'As's offering Tahajjud (optional late night Prayer) and fasting a day and breaking fast a day and maintaining this till he (may Allah be pleased with) weakened. When advised to make things easier for himself, he used to say: "I would not abandon an act of worship I used to offer

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during the lifetime of the Prophet (peace be upon him)." A person who maintains offering optional acts of worship, having been legislated by Allah, which he has obligated himself to perform, is doing good. Similarly, there is no blame if the person abandons some of the optional acts of worship out of weakness and avails himself of the Rukhsah (concession). However, a person who abandons voluntary acts out of laziness or neglect, has acted contrary to what is duly proper. As for a person who enjoins on himself acts that Allah has not, in the first place, legislated or ordained e.g. celebrating the birthday of the Prophet, the beginning of a new Hijri year, and the birthdays of righteous people, etc., then such a person is committing Bid'ah. By the same token, a person who observes the acts of worship which Allah has originally ordained yet does not perform them in the way that Allah has ordained is committing an abominable Bid'ah as well, for he is offering the act in a way that Allah did not prescribe for His servants. Examples of these Bid'ahs include people's gathering to make Dhikr (Remembrance of Allah) at a certain time in one loud voice etc. Allah did not enjoin Dhikr to be offered in this way. The Prophet (peace be upon him) did not make Dhikr in this way and did not tell his Companions (may Allah be pleased with them) to do it this way. Had this way of making Dhikr been good, Allah would have enjoined us to perform Dhikr accordingly, His Messenger would have followed it and taught it to his Companions (may Allah be pleased with them). Moreover, had the Companions followed these ways, they would have been reported to us through authentic narrations. This proves that this way of performing Dhikr is an invented Bid'ah that must be avoided. Now, it becomes clear from all this that it is not permissible for a person to make it obligatory on himself to recite for example Istighfar (seeking forgiveness from Allah) or Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") a specific number of times or dedicate a specific time for this. In fact, the person should perform Dhikr at all times as long as it is authentically reported and for any number of times at any time, because the Prophet (peace be upon him) did not confine performing Dhikr to a hundred times only or in the morning or evening specifically.

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A person who abandons any invented practices in Dhikr out of adherence to the way of the Prophet (peace be upon him) in drawing closer to Allah through what has been authentically reported from him (peace be upon him), without specifying a certain time or number will be rewarded by Allah. As regards the Adhkar (invocations and Remembrances said at certain times on a regular basis) that should be done in a specific way, at a specific time, and for a specific number of times, they should be recited as prescribed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of Surah Al-Mujadilah

(Part No. 4; Page No. 328)

Fatwa no. 1851

Q: Would you please explain to us the following Ayah (the meanings of which are translated as): ﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)﴿ **till the end of the Surah. Some people have the trend of accusing one another of being Kuffar (disbelievers), even their parents, brothers or sisters, and even if the people they are accusing perform Salah (Prayer). So please clarify to us the meaning of this Ayah.**

A: Allah (Exalted is His Majesty) informs His Messenger Muhammad (peace be upon him) that he will never find among those who believe in Allah and the Last Day, devote their hearts to Allah and submit themselves to Him by obeying His orders and avoiding His prohibitions, people who carry any love for those who oppose Allah and His Messenger, and deviate from the guidance and light that was revealed by Allah to the Prophet (peace be upon him). The hearts of such believers that have true and sincere Iman (faith) will never love those Kuffar (disbelievers) even if they are their closest relatives such as parents, brothers, sisters, children or kin. This truly reflects a very beautiful praise of Allah for the people who are truthful to Him and to His Messenger; those who follow the guidance and light of Allah (Exalted be He). This also urges them to keep that faith and to deepen it, and encourages other people to follow their way, pattern of devotion and sincere Iman.

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The Surah also warns believers against the deeds of the hypocrites; those who befriended the people who incurred the Wrath of Allâh (i.e. the Jews), while they kept on falsely swearing to the Messenger of Allah (peace be upon him) to please him by saying: ﴾When the hypocrites come to you (O Muhammad صلى الله عليه وسلم), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed.﴿

Thus, this phrase includes praising the true believers for their Bara' (disassociation) from the Kuffar (disbelievers) as well as warning them against loving and befriending them (the Kuffar) and prohibiting this, as mentioned in the Words of Allah (which means): ﴾Let not the believers take the disbelievers as Auliyâ' (supporters, helpers) instead of the believers, and whoever does that will

never be helped by Allâh in any way, except if you indeed fear a danger from them.﴿ and His Saying (Exalted be He): ﴾O you who believe! Take not as Auliyâ' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zâlimûn (wrong-doers).﴿ ﴾Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh).﴿ and Allah (Exalted be He) says: ﴾Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" - except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh." Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.﴿

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There are other Ayahs in the Qur'an and texts of the Sunnah that prohibit taking the Jews and the Christians as Auliya' (allies/confidants/protectors/supporters), as well as other Kuffar (disbelievers). These texts warn against aligning oneself with those amongst the People of the Book and other Kuffar who have incurred the Wrath of Allah by taking the Religion of Allah (Exalted be He) as mockery and fun.

It is a declaration by Allah for the rule governing the actions of the heart which must not manifest love and fondness towards the Kuffar, but must show Bara', hatred, and aversion of the evil straying deeds they are committing. As for worldly dealings with them that include sale, purchase and other mutual interests, they are subject to legal policy and economic aspects. Thus, if we are living in peace with the Kuffar, it is permissible to exchange utilities with them in the form of sale, lease and rent as well as accepting their gifts and donations and repaying them with kindness and beneficence in order to establish justice and uphold good ethics. This is on the condition that this act does not contradict any rule of Shari'ah (Islamic law). Allah (Exalted be He) says: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿

However, if we are in a state of war with the Kuffar and they assault us, then it is impermissible for us to associate with them in any worldly transactions; the same applies to taking them as brothers or friends. Allah (May He be Exalted) says: ﴾It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).﴿

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The Prophet (peace be upon him) practically clarified this point in times of both peace and war with the Jews of Al-Madinah and Khaybar, and the Christians as well as other Kuffar. Allah (Exalted be He) then clarifies (in the following phrase of the same Ayah) the reason why such faithful believers cannot carry love for the Kuffar, saying: ﴾For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself.﴿ Those who have been truthful to Allah (Exalted be He) and His Messenger are the ones whom Allah has implanted and established Iman in their hearts and souls. He has supported them with His proof, guidance and light.

Accordingly, they have befriended His righteous servants, feuded with His enemies, and followed the religion ordained by Allah for mankind, so they deserved the reward promised by Allah (Exalted be He) (in the last part of the Ayah) in His words: ﴾And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein forever. Allâh is pleased with them, and they with Him.﴿ which means that: He will bestow His Blessings and Favors upon them and admit them to Jannah (Paradises) with rivers running underneath and eternal delights, which no eye has ever seen, no ear has ever heard and no human heart has ever perceived. These sincere, pure people will enjoy the everlasting delights of Jannah, for these delights will never perish, and these people will never be made to leave Jannah. Allah (Exalted be He) will be pleased with them because of their true Iman, righteous deeds, satisfaction with His judgment, laws and reward, and their praising Him as He deserved to be praised. Then Allah (Exalted be He) ends the Surah by: ﴾They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.﴿ declaring them to be His soldiers who have sought His love by obeying Him.

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Therefore, Allah (Exalted be He) has granted them His Support and bestowed His Favors and Grace upon them in the worldly life and the Hereafter. Hence, they will be the true winners of the Blessings of Allah (Exalted be He), rather than those who seek to deceive Him and His Messenger and align themselves with the Kuffar. Accordingly, the following is to be understood: **First,** whoever loves the kuffar, befriends and allies with them at the expense of one's religion, is a Kafir (disbeliever) who has committed an act of disbelief that takes a person out of Islam. **Second,** whoever hates them inside and yet exchanges utilities with them such as sale, purchase, lease or rent within the limits of the Islamic law, legislated by Allah (Exalted be He), will bear no sin. **Third,** whoever hates them for the sake of Allah (Exalted be He) (for their Shirk, disbelief, enmity, sinning, transgression against Allah, etc.) but mingles with them, lives among them for a worldly interest preferring this to living among Muslims in their lands, will be a sinner, for this entails increasing their population and cooperating with them rather than with the Muslims. They will also be subject to Fitan (temptations/trials/seditions). They will deprive themselves of joining the Muslims in performing the rituals of Islam and taking part in their events. Similarly, they will be deprived of the blessing of exchanging advice and counseling other Muslims in order to achieve the power and renaissance of the Islamic Ummah (nation) leading it to happiness in the worldly life and the Hereafter. However, there will be no sin, if those Muslims who are living among the Kuffar are scholars who have the ability to shield themselves against Fitnah (temptation) and seek the Help and Support of Allah (Exalted be He) to call to Islam among non-Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of Surah Al-Mulk

(Part No. 4; Page No. 334)

The sixth question of Fatwa no. 9604

Q 6: Surah Al-Mulk: Bismillah Al-Rahman, Al-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful: ﴾Blessed be He in Whose Hand is the dominion; and He is Able to do all things.﴿ **Does reciting this Surah every night intercede for the person who recites it after death?**

A: This was stated in a Hadith narrated by Abu Dawud in his Sunan (Hadith compilation classified by jurisprudential themes) with the following text; 'Amr Ibn Marzuq narrated to us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of 'Abbas Al-Jushamy, on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾A Surah in the Qur'an consisting of thirty Ayahs (Qur'anic verses) will intercede for its reciter till they will be forgiven. (It is): ﴾Blessed be He in Whose Hand is the dominion﴿ ﴿ Al-Mundhiry said in his Mukhtasar (Brief explanation): The Hadith was related by Al-Nasa'y and Ibn Majah , and Al-Tirmidhy said: It is Hadith Hassan but includes weakness in its Sanad (chain of narrators) .

Accordingly, this Surah will hopefully intercede for whoever believes in this, consistently recites it

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seeking the Good Pleasure of Allah (Exalted be He), learns from its lessons of wisdom, receives admonition and acts according to its rules.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of Surah Nuh (Noah)

(Part No. 4; Page No. 338)

The first question of Fatwa no. 5771

Q 1: Is the moon located between the heavens or under the lowest heaven? If it is between the heavens, how can humans travel to the surface of the moon?

A: It is probable that the moon is between the heavens, or beneath the lowest heaven. There is no evidence that confirms either one of these two probabilities. Moreover, Allah's Statement (which means): ﴾And has made the moon a light therein﴿ does not include evidence that determines whether its place is in between them. The propositional phrase "Fihin" (therein) may refer to the word "Nura" (light). Therefore, the meaning would be that Allah has made the moon a light in the heavens, so its light is there the same as it is in the earth. It does not necessarily mean that the moon exists between the heavens. Consequently, if it is not between the heavens, it will be easy to reach it by modern inventions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of some Qur'anic Ayahs

Fatwa no. 389

Q 1: What is the evidence on the permissibility of pronouncing the Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") secretly in the Jahri Salah (Prayer recited out loud). Moreover, the Bismillah is written at the beginning of every Surah in the Qur'an, including Surah Al-Fatihah which consists of seven Ayahs, only six of them are read out loud, whereas "Bismillah Al-Rahman, Al-Rahim" is uttered quietly?

A: The scholars who hold the view of uttering "Bismillah Al-Rahman, Al-Rahim" secretly in Jahri Salah, based their opinion on the consideration that it is not an Ayah in each Surah; rather, it is an independent Ayah in the Qur'an that was placed there to separate the Surahs. However, it is part of an Ayah in Surah Al-Naml. They said that it should be pronounced quietly in Jahri Salah to distinguish it from the Ayahs of the Surah being recited. Reciting it in Salah whilst pronouncing it quietly in Jahri Salah is a way of combining the evidence which apparently indicate not to recite it in Salah and the Hadiths that denote pronouncing it before reciting the Surah in Salah such as the Hadith narrated on the authority of 'Aishah (may Allah be pleased with her) who said: ﴾The Messenger of Allah (peace be upon him) used to commence Salah with Takbir (saying Allahu-Akbar - Allah is the Greatest) and the recitation of "Al-Hamdu lillahi Rabbi Al-'Alamin" [Praise be to Allah, the Lord of the Universe - i.e. Surat Al-Fatihah].﴿ and the Hadith narrated on the authority of Anas (may Allah be pleased with him) who said:

﴾I offered Salah behind the Prophet (peace be upon him), Abu Bakr, Umar, and 'Uthman and they used to commence their Salah with "Al-Hamdu lillahi Rabbi Al-'Alamin" [Praise be to Allah, the Lord of the Universe - i.e. Surat Al-Fatihah].﴿ According to the narration of Muslim: ﴾And they did not recite Bismillah ir-Rahman-ir-Rahim 'In the Name of Allah, the Most Merciful, the Ever-Merciful' (loudly)﴿ These Hadiths were taken as evidence on abandoning reciting it aloud, but not abandoning reciting it completely so as to combine these Hadiths with the others which indicate reciting Basmalah in every Salah. Considering Surah Al-Fatihah to consist of only six Ayahs is wrong, according to the Ijma' (consensus) of scholars. Those who consider Basmalah as an Ayah from every Surah, regard it as an Ayah of Al-Fatihah and the Ayahs after it as six Ayahs. While those who do not consider it to be an Ayah from Al-Fatihah, deem ﴾The Way of those on whom You have bestowed Your Grace﴿ to be an Ayah and the remaining sentence to the end of Al-Fatihah as an Ayah. As such

it will be seven Ayahs without the Basmalah.

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Q 2: What is the Tafsir (explanation/exegesis) of Allah's Saying (the meanings of which are translated as), ﴾Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,﴿ ﴾And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and Nawâfil - additional prayers).﴿ **mentioned in Surah Al-A'la?**

A: Indeed they shall win Jannah (Paradise) and the Good Pleasure of Allah (Exalted be He) those who purify themselves from Kufr (disbelief), all other sins, and evil morals through belief in Islamic Shari'ah (Law) and doing acts of obedience, which generally include paying Zakah (obligatory charity) and maintaining ties of kinship, in addition to giving in charity, spending money in good charitable causes.

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They remain mindful of the Name of Allah, the Lord and the Bestower of Bounties, mentioning Allah's Name and making Dhikr (Remembrance of Allah) with the utmost veneration, glorification, fear, and full acknowledgement of His Right. All of this leads a servant of Allah to offer the Five Obligatory Daily Prayers at their due times in congregation in one of the Houses of Allah (i.e. mosques), the Two 'Eid Prayers, and the rest of the Nafilahs (supererogatory) prayers. Moreover, since Allah (Exalted be He) has not specified certain acts in the Ayah (Qur'anic verse), this means that all the previously-mentioned acts of obedience and whatever is similar to them are included, although some acts take precedence over others. Thus, the Ayah is referring to a wide range of righteous acts since Allah (Exalted be He) mentions them generally.

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Q 3: What is the Tafsir (explanation/exegesis) of Allah's Saying (the meanings of which are translated as), (In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,) **?**

A: The word "houses" in this Ayah (Qur'anic verse) means Masjids (mosques) and the prepositional phrase "in houses" is related to Allah's saying in the previous Ayah: (lit) , or describe the word "lamp". Thus, the meaning is: Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a niche and within it a lamp, the lamp is in a pure crystal glass, lit by an olive oil tree in the Masjids which Allah has ordered people to build, honor, and protect from idle talk, false speech, loud voices, and all that does not befit its stature. Then, Allah (Exalted be He) orders people to mention His Name in these Masjids by heart and tongue, reciting the Adhkar (invocations and Remembrances said at certain times on a regular basis) authentically reported from the Prophet (peace be upon him), unlike those who follow some Tariqahs (Sufi orders) and repeat invented forms of Dhikr (Remembrance of Allah) whose phrases and way of reciting are of their own creation.

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In these Masjids, Muslims glorify Allah, pray, acquire religious knowledge, recite the Qur'an, and say all the Adhkar prescribed by Islam in the morning and the evening, at any time of day, whether early in the morning or late at night. Those are the Muslims who made a just estimate of Allah, such as is due to Him, so they are not diverted by worldly matters such as trade or sale from remaining mindful of Allah and remembering Him with their hearts, tongues, and the physical action of their bodies. They fear Allah (Exalted be He), keep a constant watch over the consequences of their deeds, and dread the horrors of the Day of Resurrection; the Day when hearts and eyes will fearfully turn about; when every nursing mother will forget her nursling, and every pregnant woman will drop her pregnancy, and when you shall see mankind as in a drunken state, yet they will not be drunken, but the Torment of Allah is severe. Later in the Ayahs, Allah (Exalted be He) mentions that He will reward such people according to the best of their deeds; they shall receive their reward in full, without reckoning, out of His Grace, as an appropriate recompense for their sincerity and for selling themselves only to their Lord, the Bestower of Graces, and the Owner of Great Bounty.

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Q 4: What is the Tafsir (explanation/exegesis) of Allah's Saying (the meanings of which are translated as), ﴾And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's mosques and strive for their ruin? ﴿ **?**

A: Scholars are of two opinions regarding those who are being referred to in the Ayah (Qur'anic verse):

The First Opinion: They are the Christians, Bukhtu Nassar (Nebuchadnezzar) or both of them. The Ayah means that no one dares to attack and violate the Sanctities of Allah's Religion and no one is fearless of Allah more than the Christians and Bukhtu Nassar, who forbade the people from worshiping Allah in

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Bayt Al-Maqdis (Jerusalem), from establishing prayers, and from studying, and frequenting it. Those unjust people sought to ruin Bayt Al-Maqdis and threw dirt in it to repel people from visiting it and performing acts of worship there. All this was due to their severe enmity toward the Jews. This opinion was adopted by Ibn Jarir Al-Tabary, as the previous and following Ayahs talk about the Jews and the Christians and their mutual enmity.

The Second Opinion: The Ayah was revealed regarding the Mushriks (those who associate others with Allah in His Divinity or worship) of Makkah who refused in the year of Al-Hudaybiyyah to allow the Messenger of Allah (peace be upon him) and his Sahabah (Companions) to enter Al-Masjid Al-Haram (the Sacred Mosque in Makkah). Thus, the Ayah means that no one dares to attack and violate the Sanctities of Allah (Exalted be He) more than the Mushriks of Makkah and anyone who supports them, as they forbade the Messenger of Allah (peace be upon him) and his Sahabah during the year of Al-Hudaybiyyah from entering Al-Masjid Al-Haram. They did so out of pride and haughtiness and due to their desire to destroy it. If at all possible they wished to ruin it by performing their pagan worship and preventing any act of worshipping Allah alone, such as Salah (prayer), Tawaf (circumambulation around the Ka'bah), Hajj, and 'Umrah (lesser pilgrimage). Preventing those who deserve most to enter Al-Masjid Al-Haram, who are most entitled to perform their rituals and acts of worship, and are the best caretakers of it, is a far greater form of destruction than just knocking it down. It implied halting all the lawful rituals that are offered in the greatest and the first mosque appointed for mankind on earth, even though this is the aim of building it. This opinion is adopted by Ibn Kathir who found supporting proofs in the reasons of the Ayah's revelation and in the Words of Allah (Exalted be He), ﴾And why should not Allâh punish them while they hinder (men) from Al-Masjid-Al-Harâm, and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious - See V.2:2), but most of them know not.﴿

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Allah (Exalted be He) also says, ﴾It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves

of disbelief. The works of such are in vain and in Fire shall they abide.﴿ ﴾The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh. It is they who are on true guidance.﴿ There is further proof cited by Ibn Kathir to support this opinion. However, the meaning of the Ayah is general, since consideration is given to the generality of the wording, not to the specific occurrence that resulted in the revelation of the Ayah. It thus stands as stern censure and severe threatening to whoever prevents anyone from entering any of the Islamic places of worship and performing there the acts of worship that have been ordained by Allah (Exalted be He).

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Q 5: What are Al-Sab'-ul-Mathany (the Oft-Repeated Seven)? Why are they given this name?

A: It is reported that Al-Sab'-ul-Mathany are the seven long Surahs: Al-Baqarah, Al-'Imran, Al-Nisa', Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus, or Al-Anfal and Al-Tawabah, according to the scholars who consider both Al-Anfal and Al-Tawabah one Surah, and replace Surah Yunus by these two Surahs. It is also reported that Al-Sab'-ul-Mathany refers to Surah Al-Fatihah which consists of seven Ayahs (Qur'anic verses), without Al-Basmalah (Bismillah Al-Rahman, Al-Rahim i.e. In the Name of Allah, the Most Gracious, the Most Merciful), according to the more correct of the two scholarly opinions. Ibn Jarir and Ibn Kathir upheld this opinion, for the report of Al-Bukhari that the Prophet (peace be upon him) said to Abu Sa'id ibn Al-Mu'ala

regarding the merit of Al-Fatihah: ("It is Al-Sab'-ul-Mathany and the Grand Qur'an.") Similarly, Imam Al-Bukhari reported on the authority of Abu Hurayrah that the Prophet (peace be upon him) said: ("Umm-ul-Qur'an (the Mother of the Qur'an: Surah Al-Fatihah), is Al-Sab'-ul-Mathany and the Grand Qur'an.") The seven Ayahs of Surah Al-Fatihah are called "Al-Mathany", because they are repeatedly recited, meaning they are recited in every Rak'ah (unit of Prayer), whether the Salah (prayer) is obligatory or supererogatory.

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Q 6: What is the Tafsir (explanation/exegesis) of Allah's Saying (the meanings of which are translated as), ﴾Read! In the Name of your Lord Who has created (all that exists).﴿ ﴾He has created man from a clot (a piece of thick coagulated blood).﴿ ﴾Read! And your Lord is the Most Generous.﴿ ﴾Who has taught (the writing) by the pen.﴿ ﴾He has taught man that which he knew not.﴿ **?**

A: These Ayahs (Qur'anic verses) are the first Ayahs revealed to the Messenger of Allah (peace be upon him) while in Hira' Cave marking the beginning of Wahy (Revelation) to the Prophet (peace be upon him). In these Ayahs, Allah (Exalted be He) commands Prophet Muhammad to read! To read starting by mentioning the Name of his Lord or to seek help, to be able to read, by mentioning the Name of the Lord, the Giver of all Good, Who bestowed upon him all blessings and created all things. He is the Creator of Adam's offspring from a clot, a lump of congealed blood, produced from a Nutfah (mixed drops of male and female sexual discharge), which then develops into a little lump of flesh, then into bones, until the completion of man's creation. Thus, Allah praises Himself for He Alone is the Creator of everything. He then mentions man's creation in particular out of honor for humanity, reminding them of the blessing of writing and learning abilities bestowed on them. Then, Allah enjoins Prophet Muhammad (peace be upon him) once more to read emphasizing the paramount importance of reading (knowledge) and urging Muslims to care about it. Again, Allah (Glorified be He) praises Himself, for He is the Lord and King of everything.

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He Alone is the All-Generous, the All-Munificent, Who blessed the unlettered Prophet, Muhammad (peace be upon him), with Prophethood, proclamation of Allah's Message, and the Miraculous Qur'an. Out of His Perfect Generosity and Grace, Allah has enabled man to write with the pen, teaching humanity countless things that were unknown to them. But for Allah's Grace and blessing, humanity would not have known all these fields of knowledge. Thus, Blessed is Allah, the Best of creators, Whose Mercy embraces everything and He is the most Wise Judge.

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Q 7: What is the Tafsir (explanation/exegesis) of the following Ayah (Qur'anic verse) of Surah Al-Naml (the meanings of which are translated as), ﴾"Verily it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:﴿ ﴾"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission).' "﴿ ?

A: Sulayman (peace be upon him) wrote a message and sent it to Bilqis (the Queen of Saba (or Sheba) in Yemen, who ruled during the lifetime of Prophet Sulayman. She and her people were sun worshippers) and to her people with a hoopoe. He ordered the hoopoe to throw the message to them and observe their reaction. The hoopoe reached their land and threw the message to Bilqis in which was written: ﴾In the Name of Allâh, the Most Gracious, the Most Merciful.﴿ ﴾"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission).' "﴿ She was so filled with awe and wonder by the impressing message thrown that she summoned the dignitaries of her people to discuss it. She told them of the great, honorable, and sublime message sent informing them of the sender. She then read it: ﴾"Verily it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:﴿ ﴾"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission).' "﴿

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That is, do not be haughty or arrogant but willingly come in obedience and submission to Allah alone in deep and sincere belief in His Oneness.

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Tafsir of Surah Al-'Adiyat

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Fatwa no.8247

Q1: What is the Tafsir (explanation/exegesis) of Allah's Saying (the meanings of which are translated as), ﴾By the (steeds) that run, with panting.﴿ ﴾Striking sparks of fire (by their hooves).﴿ ﴾And scouring to the raid at dawn.﴿ ﴾By the (steeds) that run﴿ **? Kindly, answer me, may Allah reward you with good!**

A: ﴾By the (steeds) that run, with panting.﴿ , it means that Allah swears by the fast horses running very quickly and panting i.e. breathing rapidly and loudly in short gasps after exertion.

﴾Striking sparks of fire (by their hooves).﴿ , it means that when the horses' hoofs strike against the stones, they cause sparks of fire to fly out.

﴾And scouring to the raid at dawn.﴿ , it means that horses are used to wage raids against enemies in early morning, striving in the Cause of Allah, to help make His Religion triumphant.

Generally, the Ayahs declare that Allah (Exalted be He) swears by the fast galloping horses, running so fast until their gasping, panting breath is audible, their hoofs striking against stones while waging raids against enemies in the morning until sparks of fire is seen flying out.

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As to Jawab Al-Qasam (the complement to the oath), it is in Allah's Saying (which means): ﴾Verily, man (disbeliever) is ungrateful to his Lord.﴿

In this concern, we advise you to read some of the famous books of Tafsir (exegesis of the meanings of the Qur'an) such as Ibn Kathir, Al-Baghawy, and Al-Jalalayn.

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Sunnah

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(1) Usul 'Ilm Al-Hadith (Principles of the Science of Hadith)

The fourth question of Fatwa no. 3618

Q 4: What are the books of Hadith? What is meant by Matn of Hadith and Usul 'Ilm Al-Hadith? Who is Amir Al-Mu'minin in Hadith (a title given to a person who has extensive knowledge of most Hadith such that only a few Hadith escape his cognition)?

A: The books of Hadith are the books which compile the Hadith of the Prophet (peace be upon him), such as Sahih Al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Al-Nasa'y, Musnad Imam Ahmad, Muwatta' Malik, etc. Matn of Hadith refers to the verbal expressions, actions and approvals of the Prophet (peace be upon him). Usul Al-Hadith (Principles of the Science of Hadith) refers to the science of examining the features that distinguish the Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) Hadith from the Da'if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and Mawdu' (fabricated) ones and show their levels. It is also called Mustalah Al-Hadith (Hadith Terminology). The following are examples of the books of Usul Al-Hadith: Muqaddimah by Ibn Al-Salah, Alfiyyah al-Hadith by Al-'Iraqy, Al-Taqrib by Al-Nawawy, Nukhbat Al-Fikr by Ibn Hajar, etc.

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The second and third questions of Fatwa no. 8163

Q 2 and 3: How can we identify the Da'if (weak) Hadith that are attributed to the Messenger of Allah (peace be upon him)? Are there sixty-four Da'if Hadith attributed to the Prophet (peace be upon him) in "Sahih Al-Bukhari" and "Sahih Muslim", and if so, how can we recognize them?

A: Hadith can be known whether they are Da'if (a Hadith that fails to reach the status of Hasan due to a weakness in the chain of narration or one of the narrators) or Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) through studying the science of Hadith terminology, knowing the Sanad (chains of narrators) of Hadith, and studying the narrators through the processes of Jarh (criticism of Hadith narrators) and Ta'dil (validating the uprightness of Hadith narrators). The Hadith scholars left us a wealth of information about the science of Hadith that can help in this regard. As for the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), the Ummah (nation) has unanimously approved them and consider them as the second source of legislation, after the Book of Allah (Glorified and Exalted be He).

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Q 3: What is the meaning of Mursal Hadith? It was reported that the Prophet (peace be upon him) said: (O Asmaa', when a woman reaches the age of menstruation, nothing should be seen of her except this and this) **pointing to the face and hands. Is this Hadith Mursal or Da'if (weak)? Was this Hadith stated before or after the revelation of the Ayah (Qur'anic verses) of Hijab (veil)?**

A: Hadith Mursal is a Hadith with no Companion of the Prophet in its chain of narration. As for the above-mentionedHadith of Asmaa', it is a weak Hadith.

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The seventh question of Fatwa no. 8150

Q 7: In some of the Islamic books we read sometimes the author mentions a Hadith and its narrator without indicating its degree of authenticity. How far should we accept the Hadith in this case? What is the easiest way to learn the sciences of Hadith?

A: Firstly: If a Hadith is narrated by Al-Bukhari or Muslim and they ascribed it to the Prophet (peace be upon him), then it is a sound Hadith. This is because the Ummah (nation) has unanimously approved their Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). Secondly: If a Hadith is stated in other books of Hadith such as Sunan (Hadith compilations classified by jurisprudential themes), Musnads (Hadith compilations classified according to complete chains of narration) or Mu'jams (Hadith compilations arranged alphabetically), scholars do mention its degree of authenticity, soundness, or weakness. You will find these classifications in the reference books on Hadith. Thirdly: The easiest way to learn the sciences of Hadith is to learn it from well-versed scholars. You have to begin with concise books on Hadith terminology and the books that discuss the chain of transmitters as the book of Nukhbat Al-Fikr and its commentary, and the book of Alfiyat Al-'Iraqy and its commentary.

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(2) Hadith Qudsy

Fatwa no.11304

Q: What are the Hadith Qudsy? Why they are called so?

A: The term Hadith Qudsy refers to Revelations from Allah in the Prophet's words. Such Revelations were sent to the Prophet through the angel Jibril (Gabriel, peace be upon him) or by direct inspiration in wakefulness or sleep. They are given that name, deriving from the word "Al-Quds" (sanctitude, holiness, sacredness), for the quality of being pure and holy, as they are ascribed to Allah (Exalted be He), the Pure and Holy, Free from imperfection or blemish.

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(3) Sunnah

The fifth question of Fatwa no. 9450 Q: How many categories of Sunnah are there?

A: Sunnah can be classified into three categories:

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(1) verbal sayings, (2) actions, (3) or approvals made by the Prophet (peace be upon him). There is a fourth category, which is related to his moral and physical characteristics (peace be upon him).

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Fatwa no.8723

Q: How obligatory is it for a Muslim to abide by the Sunnah? As an Egyptian, I hear from the scholars here in Egypt that the Sunnah in general includes the sayings and actions of the Messenger of Allah (peace be upon him). If I perform them, I shall gain reward from Allah; if I do not, I shall not be deprived of the reward nor be committing a sin. That is why I am writing to you, as I find great discrepancy between what I have learnt in Egypt and the books and articles I read here in Makkah written by many scholars.

Secondly, please give me the titles of some books which deal with this issue so that I can buy them. Please enlighten me, may Allah enlighten you.

A: First, according to the Hadith scholars, the Sunnah refers to everything that was authentically reported from the Prophet (peace be upon him), whether they are sayings, actions, approvals or moral and physical attributes.

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According to the scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence), they clarify the difference between Sunnah and the other sources: the Qur'an, Ijma' (consensus), Qiyas (analogy) and Athar (narrations from the Companions). According to Fuqaha' (Muslim jurists), the Sunnah refers to whatever is commended by Shari'ah without an obligation to do it; those who do it are rewarded, while those who do not are not punished, such as Salat-ul-Duha (supererogatory Prayer after sunrise), offering two or four Rak'ahs (units of Prayer) before the Zhuhr (Noon) Prayer, Sawm (fasting) on the Day of 'Ashura' (10th of Muharram) and on three days every month, and so on. In this sense, Sunnah is a degree between a Fard (obligation) and a Mubah (permissible). It is also used to refer to the linguistic meaning of the word, which is "the way". This is its general meaning and there is no contradiction between its other meanings; rather the difference between them arises from the diversity of the branches of sciences studying Sunnah and the terms used by the scholars in each branch.

Second, you can refer to the definition of the Qur'an, Sunnah, Hadith and Athar in the books on the sciences of Hadith and Usul-ul-Fiqh, in addition to the chapters on optional Salah and Sawm and similar books of Fiqh (Islamic jurisprudence).

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Fatwa no.10842: **Q: Is Sunnah part of Wahy (Revelation) or not?**

A: Sunnah (whatever is reported from the Prophet) is Wahy from Allah (Exalted be He) to His Messenger (peace be upon him) but in the wording of the Messenger of Allah (peace be upon him). It is authentically reported that the Prophet (peace be upon him) said: ("Verily, I have been granted the Qur'an and the like of it with it (i.e. the Sunnah).")

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(4) The Mutawatir and Ahad Hadith

Fatwa no. 4696

Q: Why do we accept a Hadith narrated by a single woman although in testimonies in ordinary cases we act upon the Saying of Allah (which means), ﴾And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her.﴿ **In the Science of Hadith verification is all the more a prerequisite, and there are many Hadith in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) narrated by 'Aishah. Is it, then, reasonable to accept the Jarh (criticism of Hadith narrators) that Ibn Hajar made on a single male narrator while not considering the Saying of Allah (Exalted be He),** ﴾so that if one of them (two women) errs, the other can remind her.﴿

We ask Allah to guide you to a satisfying answer, for this question occurs to me a lot but I do not discuss it with anybody.

A: First, the correct opinion is that acceptance of a narration of Hadith does not depend on the number of its narrators; rather one narrator, whether a man or a woman, is sufficient, provided that this narrator is 'Adl Dabit (having an upright character and retentive memory), while the chain of narrators is connected and is free from Shudhudh (contradictions with more reliable sources) and from any vitiating defects. This is based on the fact that the Prophet (peace be upon him) sent only one envoy to convey his message such as: Mu'adh ibn Jabal to Yemen, Dihyah Al-Kalby with a letter to Heraclius, and 'Aly ibn Abu Talib to Makkah in the ninth year of Hijrah to address the people during Hajj saying: No Mushrik (one who associates others with Allah in His Divinity or worship) is permitted to perform Hajj after this year, and nobody is permitted to perform Tawaf (circumambulation around the Ka'bah) while naked. Moreover, Allah (Exalted be He) has ordered the wives of the Prophet (peace be upon him) to deliver the Ayahs which were recited in their houses, saying, ﴾And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the Sunnah). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things.﴿ Were it not for the fact that Allah (Exalted be He) accepts their transmission of the Qur'an and Sunnah, He would have not ordered them to convey the message. Sometimes, one of the Prophet's wives would narrate the Hadith with another one; at other times she narrated the Hadith individually. This is clear for whoever traces the Hadith narrations reported on their authority. No one ever criticized the Prophet's wives on account of their solitary narrations or the other sub-narrators who reported from them either during the Prophet's lifetime or during the time of his Sahabah (Companions) (may Allah be pleased with them). Crediting their narrations is established through the Qur'an, the Prophet's (peace be upon him) approval, and the Ijma' (consensus) of the Sahabah (may Allah be pleased with them).

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This state of affairs continued during the first three Muslim generations which the Prophet (peace be upon him) described as the best generations. The Sahabah (may Allah be pleased with them) and those who came after them agreed on accepting the narration of a woman whether it is narrated individually or in collaboration with other narrators, as is the case with men, so long as the conditions for acceptance of Hadith narration are met.

Second, the narration of Hadith and bearing witness are not two issues that are similar in all aspects. They are different in some aspects; through a narration of Hadith the narrator or others provide knowledge about a general matter. A narration is not presented in a court, while bearing witness relates to specific cases that involve a defendant and a plaintiff. These cases are most probably presented in courts. The approval of a narration of Hadith, as previously mentioned, does not stipulate a certain number of narrators, which is not the case with testimonies. The testimony of four men is stipulated for the implementation of the Hadd (ordained punishment for violating Allah's Law) of Zina (sexual intercourse outside marriage) and Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations), two men in case of premeditated murder, one man and two women are sufficient in financial matters, and the testimony of one woman might be sufficient as in the testimony of a wet nurse to verify suckling. Since testimony concerns only the two parties involved in it, meaning, the one testified to and the one testified against, and cannot influence a third party unless that party is closely related to either of them, a testimony will not be accepted when its bearer is a relative or an enemy of either of the two parties involved or if his integrity is questioned. On the other hand, in the case of narration it is sufficient that the narrator be 'Adl Dabit; whether a man or a woman, a single person or more than one. Furthermore, enmity between people may lead to perjury, but this is not the case with the narration of the Hadith from the Prophet (peace be upon him). Ibn Al-Qayyim showed the differences between testimony and narration of Hadith, in the first volume of Bada'i'Al-Fawa'id (Some Beneficial Thoughts).

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He stated that a ruling attached to a given narration concerns the narrator as well as all other Muslims throughout time, while a testimony is confined to a defendant and a plaintiff; its impact does not exceed these two except in the case of their subordinates. Since it is likely that the appointed witness bears enmity, has a personal interest, or is accused of something that discredits their testimony, a further specification of the number and gender of witnesses is required. Thus, we avoid conflict of interest due to the witness's kinship, enmity, and suspicion. None of these are stipulated in narration of Hadith whose rulings are addressed generally to all and not specifically; therefore, the number and gender of narrators are not specified. The narration of Hadith only requires a high probability of the integrity of the narrator, represented in uprightness that prevents lying, and vigilance that prevents confusion and forgetfulness. Since women have a lack in reason and religion which make them lack the proper prerequisites for giving testimony, a woman's testimony is strengthened by another woman for this prevents her from forgetfulness and making mistakes [this is due to the distinctive biological phases of women's life: menstruation, pregnancy, pre-and post-conception, post-delivery, menopause that may affect their mood and state of mind and sometimes make them open to lack of concentration, confusion and forgetfulness besides the marked sex differences observed in the structure and functioning of the brains of males and females. Ed.]. Third, those who criticized the narrators of the Hadith, the Sirah (the Prophet's Biography), and history were a group of eminent Hadith scholars who are known for their deep insight. They were contemporary with those whom they criticized. They judged them according to what they knew about them and did not differentiate between a man and a woman in the methodology of their criticism. Neither were discriminated against in terms of the rules of Jarh and Ta'dil (validating the uprightness of Hadith narrators). The later scholars who were not contemporary with those narrators such as Ibn

Hajar Al-`Asqalany (may Allah be merciful to him) only transmitted the sayings of the Imams who lived during their time, verified the attribution of narrations to them, and gave preference to some of these narrations over others if they were contradictory.

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He was not entitled to make any Jarh or Ta'dil of these narrators as he did not belong to the same era in which they lived.

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The third question of Fatwa no. 5082

Q 3: Some people hold that Hadith-ul-Ahad (a Hadith which at some point in the chain has only a single narrator) cannot be used as evidence in issues related to 'Aqidah (creed), as they include supposition and 'Aqidah cannot be established on supposition. They attribute this opinion to two of the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi'y, and Ahmad). What is your comment on this subject?

A: The Hadith-ul-Ahad that are Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) can be used with certitude if they are supported by other evidence, otherwise they will indicate probability. In either case, this type of Hadith must be referred to in establishing creedal issues and all other Islamic legal rulings. There is a lot of evidence to support this view, as that stated by Abu Muhammad 'Aly ibn Hazm in a research study on the Sunnah, in the book entitled, "Al-Ihkam fy Usul Al-Ahkam (Perfection of the Fundamentals of Judgments)" and by Abu 'Abdullah ibn Qayyim Al-Jawziyyah in: "Al-Sawa'iq Al-Mursalah 'ala Al-Jahmiyyah wa Al-Mu'attilah". Among the evidence cited is the fact that the Prophet (peace be upon him) sent individual delegates with his letters to rulers such as Khosrau and Caesar, to invite them to Islam, to both its 'Aqidah (creed) and Shar'iah (law).

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Had those delegates not been sufficient to establish evidence, for being individuals, the Messenger (peace be upon him) would not have sent his letters with just one of them, instead he would have sent them with a number of delegates to reach the level of Tawatur (a significant number of narrators whose agreement upon a lie is impossible). This would have established the evidence required by those who claim that Hadith-ul-Ahad must not be taken as proof in creedal issues. Among the delegates that the Prophet (peace be upon him) sent was Mu'adh, whom the Prophet (peace be upon him) also sent to Yemen as the governor and as a Da'y (caller) to Islam, to both its 'Aqidah and Shar'iah. So, the evidence for this is derived from the letters that were sent with individuals and other examples taken from similar actions of the Prophet (peace be upon him). If you would like to further investigate and study the evidence, you can refer to the above-mentioned two books for more information.

With regard to attributing the above claim to two of the Four Imams, this has no basis. The views of the Four Imams concerning the use of Hadith-ul-Ahad as evidence are well-known and attested to.

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Fatwa no. 6263

Q: I am a young Muslim woman who was brought up according to the following beliefs: Allah saved 'Eisa (Jesus, peace be upon him) from crucifixion and raised him up into the heavens after He made one of his disciples look like him and this man was crucified instead. I also learned that 'Eisa (peace be upon him) will return to earth before the Day of Resurrection to kill Al-Masih-ul-Dajjal (the Antichrist, may the Curse of Allah be upon him).

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However, a few days ago I read in a book entitled Muqarinat-ul-Adyan wa Al-Istishraq (Comparative Religions and Orientalism) by Ahmad Shalaby, professor of Islamic history in Cairo University that 'Eisa was not raised up into heaven, and he just disappeared from his enemies, died an ordinary death somewhere, and was buried like any other person. Not only that, but he went on to say that the Prophet's Hadith speaking of 'Eisa's descent from heaven at the end of time to kill Al-Masih-ul-Dajjal, are Ahad Hadiths which do not qualify to be taken as evidence in creedal fundamentals as the issue at hand. Even more confusing was his claim that this is the opinion of some of our eminent scholars, such as Shaykh Al-Maraghy, Shaykh Shaltut, Sayyid Qutb and others. In fact, I felt concerned and unable to ascertain the truth. My question is: What is meant by Hadith-ul-Ahad? Is it true that it should not be taken as evidence in creedal issues as the professor claimed, even if such Hadiths are authentically narrated in the Two Sahih (authentic) Books of Hadith: Al-Bukhari and Muslim?

A: Hadith are divided into Mutawatir and 'Ahad. The Mutawatir refer to the Hadith that were reported by a significant number of narrators, whose agreement upon a lie is impossible, and also precludes the possibility of their ever committing lying about such personalities, and the last Sahaby (Companion of the Prophet) in their Sanad (chain of narrators) should state that he narrated it through either having personally heard, seen or the like. The 'Ahad is any Hadith which lacks any of the above conditions. The Mutawatir is taken as evidence in matters pertaining to 'Aqidah (creed) and subsidiary matters, as in case of the Qur'an. On the other hand, the 'Ahad is taken as evidence in subsidiary matters by Ijma' (consensus of scholars) and is taken as evidence in creedal matters according to the more correct of the two opinions held by the scholars.

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It was reported from Imam Ibn 'Abdul-Bar and Al-Khatib Al-Baghdadi that it is taken as evidence in matters related to 'Aqidah and subsidiary matters. Anyone who argues that Hadith-ul-Ahad should not be quoted as evidence in creedal matters, in fact his actions contradict his words, for he has taken it as evidence in creedal issues and in fundamentals as well, even the Da'if (weak) among them.

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(5) The Mawquf and the Mursal Hadith

The first question of Fatwa no. 7355

Q 1: What is the meaning of the following two terms that I find in Hadith books: Mawquf and Mursal?

A: (1) Hadith Mawquf is the own statement of a Companion of the Prophet who did not ascribe it to the Prophet (peace be upon him). (2) According to Hadith scholars, Hadith Mursal is a Hadith with no Companion of the Prophet in the chain of narration.

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(6) Using Da'if Hadith in inference rules

The sixth question of Fatwa no. 6398

Q 6: There are so many Hadith in the books of Sunnah that have sound meanings and give acceptable interpretation of the Ayahs (Qur'anic verses) yet they are Da'if (weak). Can these Da'if Hadith be cited in religious lectures and Khutbahs (sermons)?

A: In Khutbahs, exhortations, and religious lectures, Muslims should only cite Hadith which are authentically reported from the Prophet (peace be upon him). This is what is prescribed by Shari'ah (Islamic law).

We do not need to cite Da'if Hadith because the Glorious Ayahs (Qur'anic verses) and authentic Hadith are fully sufficient and adequate; praise be to Allah for that. However, according to most of the Imams (scholars) of Hadith, it is permissible to mention the Da'if Hadith if Maslahah Shar'iyyah (Islamically lawful interest) requires it. In such a case the Da'if Hadith can only be mentioned in Sighat Al-Tamrid (uncertainty mood: using passive voice or other form to imply the Hadith narration is weak) like saying: It has been told or mentioned that the Prophet (peace be upon him)... etc.

As for the Hadith that scholars state they are Hadith Mawdu' (fabricated Hadith); teachers, preaches, etc. are not allowed to cite them except to clarify to people that they are fabricated.

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The fourth question of Fatwa no. 5158

Q 4: Is it permissible to act on the basis of Hadith Da'if (a Hadith that fails to reach the status of Hasan i.e., Good Hadith due to a weakness in the chain of narration or one of the narrators)?

A: It is permissible to act on the basis of a weak Hadith if it is not very weak and there are relevant reports that support it, or if it agrees with the authentically established rules of Shari'ah (Islamic law). Moreover, it should not contradict sound Hadith. In this case it will be judged as Hasan Li Ghayrih (A Hadith is judged Good by virtue of another Hadith when its weakness is so slight that it can be raised through another chain to the level of the Good Hadith). This category of Hadith can be taken as evidence in the opinion of scholars.

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The third question of Fatwa no. 9105

Q3: Is it true that Hadith Da'if (a Hadith that fails to reach the status of Hasan i.e., Good Hadith due to a weakness in the chain of narration or one of the narrators) cannot be accepted as evidence except in supererogatory acts of worship? Should they be disregarded altogether in religious rulings?

A: Firstly: A weak Hadith can be used as evidence in support of supererogatory acts if it is not very weak and the acts are wholly righteous. Moreover, it can only be cited as evidence in determining the details of these acts. **Secondly:** the weak Hadith can be used in establishing rulings if it is supported by another sound Hadith that bears the same meaning, or there exists numerous narrations to the extent that it becomes well-known.

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In this case it will fall under the fourth category of the Hadith accepted as evidence which is Al-Hasan Li Ghayrih (A Hadith is judged Good by virtue of another Hadith when its weakness is so slight that it can be raised through another chain to the level of the Good Hadith).

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(7) 'Ilm Tabaqat-ul-Ruwah

The second question of Fatwa no. 6384

Q 2: Are the Hadith related by Al-Bayhaqy, Al-Tabary, and Al-Daraqutny considered reliable? What is meant by 'Ilm Tabaqat-ul-Ruwah (the science of the classification of Hadith narrators)?

A: If the Hadith is related by any of the above-quoted names of authors in their books, provided that its Sanad (chain of narrators) is correct, and it is not Shadh (narrated by a trustworthy narrator, which is not in line with the narration of another more trustworthy narrator in terms of wording, chain of narrators, or both) and it is free of any 'Illah Qadihah (vitiating defect), then it is accepted. Otherwise, it is rejected. As for the science of Tabaqat-ul-Ruwah (classification of Hadith narrators in groups based on age, contemporariness, and receiving Hadith from a specific shaykh): the term "Tabaqat" according to the scholars of Hadith terminology means a group of narrators who have the same age and have acquired Hadith knowledge from the same shaykhs. This 'Ilm (science) examines the conditions of the narrators while considering their classification according to their ages and acquisition of Hadith from shaykhs. Among the books written on this subject is "Al-Tabaqat" by Imam Muhammad ibn Sa'd, the student and scribe of Al-Waqidy.

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(8) Continuity of chains of transmission from the Prophet until the present time

The sixth question of Fatwa no. 3816

Q 6: Can any of the present scholars trace back their chain of narration to the Prophet (peace be upon him) or to the main books of the great Hadith scholars? May you give us their names and addresses to seek Hadith knowledge from them?

A: There are some scholars whose chains of narration are traced back to the books of Sunnah, but they are worthless because of the long chain and the anonymity of many narrators which makes it impossible to verify their reliability and accuracy.

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The second question of Fatwa no. 3189

Q 2: What is the rank of Ibn Ishaq ibn Yasar among the Muhaddithin (Hadith scholars)? Is he trustworthy or not?

A: In his book entitled "Taqrib Al-Tahdhib", Al-Hafizh ibn Hajar Al-'Asqalany said, "Muhammad ibn Ishaq ibn Yasar Abu Bakr Al-Muttaliby Al-Madany, lived in Iraq, and narrated Hadiths of Maghazy (Conquests). He was honest, but in his late days he was known for fabricating Hadiths.

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He was also accused of being a Shi'i (Shiite) and a Qadary (Fatalist). He was one of the youngest among the fifth generation (Tabaqah) of narrators. He died in the year 150, and it was also said that he died later."

His biography was narrated in the book entitled "Tahdhib Al-Tahdhib". You can refer to it if you like for more information.

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The eleventh question of Fatwa no. 3810

Q 11: After citing some Hadith, the phrase "Rawahu Al-Shaykhan" (Related by the two Shaykhs) comes at the end; who are the two Shaykhs?

A: The phrase "Rawahu Al-Shaykhan" refers to Muhammad ibn Isma'il Al-Bukhari, who compiled the most authentic collection of Hadith entitled [Sahih Al-Bukhari] and Muslim ibn Al-Hajjaj Al-Naysabury, who compiled [Sahih Muslim], the most authentic book of Hadith after that of Al-Bukhari.

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The third question of Fatwa no. 6265

Q 3: Some people claim that the Sahih (Authentic Hadith Book) of Al-Bukhari includes some Da'if (weak) Hadith, although we told them that all Muslims unanimously agree to its authenticity, could you please show the right opinion?

A: This claim is untrue, for all the Hadith in Sahih Al-Bukhari that are Musnad (a Hadith with a sound chain of narration) and Muttasil (a Hadith with a continuous chain of narration to a Companion of the Prophet or Follower; the generation after the Prophet's Companions) are authentic. As for Mu'allaq (a Hadith missing a link in the chain of narration, reported directly from the Prophet), they contain some sound and some weak Hadith.

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The tenth question of Fatwa no. 9668 Q 10: What are the books of the Sunnah and what are the books of 'Aqidah (creed)?

A: First, the books of the Sunnah are as follows: Sahih Al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Al-Nasa'y, Sunan Al-Tirmidhy, Sunan Ibn Majah, Muwatta' Malik, Musnad Ahmad, and Sunan Al-Darimy. **Second, the books of 'Aqidah are as follows:** Zad Al-Ma'ad fi Hadi Khayr Al-'Ibad by Ibn Al-Qayyim, Al-Qa'idah Al-Jalilah, Al-Iman (Faith),

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and Minhaj Al-Sunnah by Shaykh-ul-Islam Ibn Taymiyyah in addition to Ighathat Al-Lahfan, Al-Qasida Al-Nuniah, and I'lam al-Muwaqi'in by Ibn Al-Qayyim.

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Glimpses of the Sirah (the Prophet's biography)

May peace and blessings of Allah be upon Prophet Muhammad

(Part No. 4; Page No. 376)

Sirah of the Messenger of Allah (peace be upon him)

The third question of Fatwa no. 4087

Q 3: What should I do to learn the Sirah of the honorable Prophet Muhammad (peace be upon him)?

A: The Sirah of the Prophet (peace be upon him) can be learned from the Holy Qur'an where Allah (Glorified be He) describes His Messenger, saying (what means): ﴾And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.﴿ 'Aishah the wife of the Prophet (may Allah be pleased with her) also described him, saying: ("His character was the Qur'an.") You can read in the purified Sunnah what the Hadith scholars have reported about the life of the Prophet (peace be upon him) as well as his moral and physical attributes and what was also reported by historians like Ibn Hisham in his book "Al-Sirah", Ibn Kathir in his book "Al-Bidayah Wa Al-Nihayah", Ibn Al-Qayyim in his book "Zad Al-Ma'ad Fi Hady Khayr Al-'Ibad" and others. There are other books such as "Mukhtasar Al-Sirah Al-Nabawiyah" by Shaykh Muhammad Ibn 'Abdul-Wahhab and his son 'Abdullah (may Allah be Merciful with them). If you read these books, you will know In sha'a-Allah (if Allah wills) the Sirah and the morals of the Prophet (peace be upon him).

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(Part No. 4; Page No. 377)

Anonymous claim of possessing the letter sent by the Messenger to Heracules!

Fatwa no. 1411

Q: Mr. M. M. Zaman from Bangladesh says that an Arab lady who lives in London claims that she has a letter stamped by the seal of the Prophet (peace be upon him) that was sent to Heracules. The Committee studied the following questions included in the letter of Mr. M. M. Zaman: 1- How can we verify for sure whether or not that letter belongs to the Prophet (peace be upon him)? 2- How did the Prophet sign the letter though he (peace be upon him) was illiterate? 3- How did this Arab lady get this letter? Did she inherit it or attain it in any other way?

A: It is not permissible to ascribe any word or act to anyone unless there is certain or near certain indication that such a word or an act really belongs to them. This is all the more serious when it comes to Messengers (peace be upon them all) for ascribing a religious affair to them is tantamount to ascribing the same to Allah (Exalted be He) and declaring that it is a part of Shari'ah (Islamic law) that should be followed. Allah (Exalted be He) says (what means): ﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).﴿ And He (Exalted be He) says:

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﴾Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly, Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers).﴿ Moreover, it is authentically reported that the Prophet (peace be upon him) said: ﴾"Ascribing falsehood to me is not like ascribing falsehood to anyone else. Whoever tells a lie against me intentionally, let him take his place in Hellfire."﴿ (Related by Al-Bukhari and Muslim and this is the wording of Muslim).

Consequently, on the basis of this rule the claim made by the concerned Arab lady that the letter she has is the very same letter that the Prophet (peace be upon him) sent to Heracules is a false claim because it is based on guessing and conjecture. This is emphasized for the following reasons: Firstly: There is a long period of more than fourteen centuries between today and the time of writing that letter. During this period great events and fierce wars took place between Christians and Muslims provoked by religious enmity and doctrinal conflict between the two sides; such circumstances make it difficult for the original copy of the letter to survive. Secondly: The people of Heracules shouted boisterously and their voices raised loudly when he finished reading the letter of the Prophet (peace be upon him) as a sign of their discontent and denial of what they heard. They fled like zebras and turned to the palace's doors when Heracules called them to believe in our Prophet Muhammad (peace be upon him) as they hated to do so and were fanatical about their false religion. However,

Heracules was cautious and had expected this reaction; he closed the doors and tightened the siege so that his people could not go out.

He then ordered that they should be brought back to him, and preferred to remain Christian to maintain his sovereignty, and told them that he was just testing their devotion to their religion and that he was pleased by their firm adherence to their religion. Such religious enmity and doctrinal conflict must have incited them to destroy that letter either at the time of Heracules or after his death, once they had a chance to get rid of the letter that aroused their anger and revoked their 'Aqidah (creed) lest someone should come at anytime who might raise the issue again and call to belief in its content. Thirdly: nothing is known about the uprightness, honesty, and eligibility of the anonymous mentioned lady for such a matter. Nobody knows anything about the different successive generations of people through whom the letter was passed on until it reached us; such doubt and suspicion invalidate ascribing this letter to the Prophet (peace be upon him) and claiming that it is the original one sent by him to Heracules. These are the requisites of the rule that must be followed in ascribing words and deeds to people. Whoever craves more information and verification can show this letter to experts in handwriting comparison and identification. They may also show it to experts in manuscript analysis or in leather parchments for determining its age and to compare between the letter in question and earlier verified manuscripts, to learn for sure the truth or falsity of such an ascription.

Nevertheless, time estimation, handwriting comparison and manuscript analysis are matters that are subject to guessing and errors. Moreover, the handwriting on this letter cannot be verified unless it is known who was the Sahaby (Companion of the Prophet) that wrote it down for the Prophet (peace be upon him) and what his handwriting looked like, but how can we find this out today? It is thus impossible to identify the handwriting on this letter. Fourthly: It is mentioned that the word "Muhammad" is written in the seal that is stamped on that letter while it is well-known that the seal of the Prophet (peace be upon him contained three words: "Muhammad Rasul Allah" [lit. Muhammad, the Messenger of Allah]. This ascertains that the letter in question is forged and absolutely baseless. In addition, the content of the letter that was sent by the Prophet to Heracules has been, beyond all doubts, conveyed correctly by trustworthy Muslim scholars. Therefore, we are not in any need for a doubted letter which evidence indicates that it is more likely to be a lie than a reality. Moreover, approving such a letter and considering it may open the door to evil, for someone's soul may tempt him to forge a letter and seal imitating the handwriting and seal of the letter in question.

We must not pay attention to this letter and we should not regard it as a vestige. We should be satisfied with the authentic texts and Hadith that are related by trustworthy scholars that Allah has enriched us with. This will block the means to evil and forgery of letters and messages. It will protect the Din (Religion) of Allah against abusers and liars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 3474

Q: I want to learn about the life of the Messenger Muhammad (peace be upon him). When was he born? How long did he live? When did he die? How many women did he marry? What was the Du'a' (supplication) he used to say before going to sleep?

A: The Prophet (peace be upon him) was born on Monday, 12th of Rabi' Al-Awwal, in the Year of the Elephant (approximately 570 A.C.). He (peace be upon him) lived for sixty-three years and spent fifty-three years of his life in Makkah and ten years in Madinah. He died in Madinah on Monday, 12th of Rabi' Al-Awwal, 11 A.H.

He married eleven wives: Khadijah bint Khuwaylid, Sawdah bint Zam'ah, 'Aishah bint Abu Bakr Al-Siddiq, Hafsah bint 'Umar ibn Al-Khattab, Zaynab bint Khuzaymah, Umm Salamah Hind bint Abu Umayyah,

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Zaynab bint Jahsh, Juwayriyah bint Al-Harith Al-Mustalqiyah, Umm Habibah Ramlah bint Abu Sufyan, Safiyyah bint Huyay ibn Akhtab, and Maymunah bint Al-Harith Al-Hilaliyah (may Allah be pleased with them all). Two of the Prophet's wives died during his lifetime: Khadijah and Zaynab bint Khuzaymah (may Allah be pleased with them both). When he died, he left nine wives behind (may Allah be pleased with them all).

There are many Prophetic Du'a' and Adhkar (invocations and Remembrances said at certain times on a regular basis) to be said before going to sleep. For example, Al-Bukhari and Muslim related on the authority of Al-Bara' ibn 'Azib (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said: ﴾When you go to your bed perform Wudu' (ablution) as you do for Salah (Prayer), then lie down on your right side and say: 'Allahumma aslamtu nafsi ilaika, wa fauwadtu amri ilaika, wa alja'tu zahri ilaika, raghbatan wa rahbatan ilaika. La malja'a wa la manja minka illa ilaika. Amantu bikitabik al-ladhi anzalta wa nabiyik al-ladhi arsalta [O Allah! I surrender myself to You, and I entrust my affairs to You, and I totally rely on You, in hope and fear of You. Verily, there is no refuge nor safe haven from You except with You. O Allah! I believe in Your Book (the Holy Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent.]' If you die (on that night), you will die on Fitrah (pure innate nature, i.e. on the religion of Islam). Let these be the last (words) that you speak (before sleep).﴿

Furthermore, Hudhayfah (may Allah be pleased with him) reported that whenever the Prophet (peace be upon him) went to bed, he used to say: ﴾Bismika amut wa ahyaa [In Your Name I live and die].﴿ Whenever he woke up, he used to say: ﴾Al-hamdu lil-Lahi al-ladhi ahyana ba`da ma amatana, wailahi an-nushur [All praise be to Allah Who has given us life after He made us die (sleep) and unto Him is the Resurrection.]﴿ According to another narration: ﴾Allahumma bismika amut wa ahyaa [O Allah! It is in Your Name that I live and die].﴿

If you want to learn more supplications, you can refer to the books of "Al-Adhkar Al-Nawawiyyah"

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by Al-Nawawy and "Al-Wabil Al-Sayb" by Ibn Al-Qayyim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Advice of the Messenger (peace be upon him)

The eighth question of Fatwa no. 5634

Q: What advice did the Messenger of Allah (peace be upon him) give his Sahabah (Companions) before his death?

A: It was authentically reported that the Prophet (peace be upon him) delivered a Khutbah (sermon) at the end of his life on the Day of 'Arafah during the Farewell Hajj, in which he said: ("I am leaving with you that which if you stick to you will never go astray: the Book of Allah.") In another narration stated by Al-Hakim in his Sahih, the Prophet (peace be upon him) said: ("The Book of Allah and my Sunnah.") It was also authentically reported that he (peace be upon him) ordered his Ummah (nation) to observe Salah, treat slaves kindly, and get the Mushriks (those who associate others with Allah in His Divinity or worship), the Jews and the Christians out of the Arab Peninsula. Five nights before his death, the Prophet (peace be upon him) said: ("Allah has taken me as a Khalil (close friend) as He took Ibrahim (Abraham) as a Khalil. Were I to have taken anyone from among my Ummah (nation) as a Khalil, I would have taken Abu Bakr as a Khalil. Beware! Those who came before you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that.")

Related by Muslim in his Sahih on the authority of Jundub ibn 'Abdullah (may Allah be pleased with him).

We recommend you to refer to Al-Bidayah by Al-Hafizh ibn Kathir (may Allah be merciful to him), which talks about the death of the Prophet (peace be upon him) and his advice.

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The Seal of Prophethood

Fatwa no. 9835

Q: I have a brother who uses the above illustrated picture on top of which the author of the drawing wrote: This is an illustration of the shape of the Seal of Prophethood - referring to the above picture - which was between the shoulders of the Prophet (peace be upon him). Among its attributes as reported by Al-Tirmidhy is that whoever makes ablution and looks at it at the time of Fajr (Dawn) Prayer, Allah (Exalted be He) will protect him until the time of Maghrib (Sunset) Prayer; and whoever looks at it at the time of Maghrib, Allah (Exalted be He) will protect him until the Fajr Prayer. Likewise, anyone who looks at it at the beginning of the month, Allah (Exalted be He) will protect him until its end, and whoever looks at it at the beginning of the year, Allah (Exalted be He) will protect him until its end from all kinds of calamities and afflictions. Similarly, whoever looks at it when traveling, his journey will be blessed and secure, and if he dies this year, he will die as a believer. Then he said: I write this down and I hope from Allah that whoever looks at it will be endowed with sincere love and and Iman (faith).

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Whoever looks at it even once, will be protected from whatever he hates until he dies. Is this a lawful act, Mustahab (desirable) for Muslims? Or is it no more than a Bid'ah (innovation in religion) which my brother must abandon?

A: Drawing the picture you mentioned in the question and the writting on top of it are unlawful. Al-Zurqany reported in "Sharah Al-Mawahib Al-Laduniyah" on the authority of Al-Hakim Al-Tirmidhy concerning the Seal of Prophethood that it is like a pigeon's egg written inside it, "Allah is One and has no partner", and on its surface "You are triumphant wherever you go". It was also reported by Abu Nu'aym who said that this is not an authentic Hadith, and it was also said in Al-Mawrid that it is a Batil (false) Hadith. Therefore, it is clear that making or using the said picture is not permissible, and whoever draws it should refrain from doing so and repent to Allah (Exalted be He) for what he did. The true description of the Seal of Prophethood between the shoulders of the Prophet (peace be upon him) was authentically narrated in Sahih Muslim on the authority of Jabir ibn Samurah under the Chapter on the Seal of Prophethood in which he said: ("I saw the Seal on the back of the Messenger of Allah (peace be upon him), as if it were a pigeon's egg.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Prophet's (peace be upon him) sleeping on a mat

The first question of Fatwa no. 5488

Q 1: Did the Prophet (peace be upon him) always use to sleep on mats placed on the ground or did he sometimes sleep in raised places such as beds? If a person sleeps on mats to imitate the example of the Prophet (peace be upon him), will he be rewarded?

A: Imam Ibn Al-Qayyim (may Allah be Merciful to him) said in his book Zad Al-Ma'ad: "The Prophet (peace be upon him) used to sleep sometimes on a mattress (made of leather stuffed with palm fibers), sometimes on a leather rug, sometimes on a palm mat, sometimes on the ground, sometimes on a bed woven of fronds, and sometimes on a black cloth."

Therefore, it appears that the Prophet (peace be upon him) used to sometimes sleep on mats. Whoever sleeps on mats intending to follow the example of the Prophet (peace be upon him) is expected to receive good. Allah (Glorified be He) enjoined us to follow the example of the Prophet (peace be upon him) by His Saying (which means): ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Poverty and wealth in the life of the Prophet (peace be upon him)

Fatwa no. 9184

Q 2: There is a Hadith, I believe it is authentic, that relates: (" **Al-Hasan ibn 'Ali** once took a date from the dates given in charity and put it in his mouth. Thereupon, the Prophet (peace be upon him) interjected, 'Kakh! Kakh!' to make him expel it.")

According to another Hadith narrated by Abu Hurayrah, ("The Prophet (peace be upon him) went out at noon and then Abu Bakr came, so he asked, "What has brought you out, O Abu Bakr?" He replied, "Nothing brought me out other than hunger." The Prophet (peace be upon him) said to him, "Me too; nothing brought me out other than that." Then 'Umar came, and he said the same to him as he had said to Abu Bakr, and he answered him with his same first answer. The Messenger of Allah (peace be upon him) set off with his Sahabah (Companions), Abu Bakr and `Umar, to the house of one of the Ansar (Helpers, inhabitants of Madinah who supported the Prophet), and knocked on his door. The Ansari offered them hospitality, slaughtered a sheep for them, and offered them food. He then went to his orchard and cut some dates and brought them for them. When they had eaten and were satisfied, he (peace be upon him) said, 'By Allah! You will be asked about this blessing on that Day (of Resurrection).") **I think this Hadith is also authentic. Similarly, a third Hadith states:** ("The Prophet (peace and blessings of Allaah be upon him) died, his shield left in pledge with a Jew for thirty Sa's (1 Sa' = 2.172 kg) of barely.")

Q 3, 4: I think the third Hadith is also authentic but Allah knows best. Now, do these Hadith conflict with the Ayahs of Surah Al-Duha (93) where Allah says (what means):

(And verily, your Lord will give you (all good) so that you shall be well-pleased.) **and:** (And He found you poor and made you rich (self-sufficient with self-contentment)?) **Was this a kind of ascetic life led by the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with them)? Or was it only at the beginning of Islam, but when Allah granted victory to the Prophet (peace be upon him), he became rich?**

I also recall the Hadith telling that when one of the Sahabah died while indebted, the Prophet (peace be upon him) would not offer Funeral Prayer for him saying: ("Offer Salah (i.e. the Funeral Prayer) for your companion.") **However, when Allah helped the Prophet (peace be upon him) to gain victory (on his expeditions), he said:** ("I am closer to the believers than themselves, so whoever of them dies leaving debt or children, I am the one responsible to repay the debt and look after the children...") **Is this report true? What is the truth about the austere life of the Prophet (peace be upon him) and his Companions?**

I also recall the following Hadith narrated by 'Umar ibn Al-Khattab who said: ("I came to

the Messenger of Allah (peace be upon him) while he was lying on a mat. I sat down, so he drew close over him his lower garment. He had nothing else over him, and the mat had left its imprint on his side. I gazed with my eyes into the closet of the Messenger of Allah (peace be upon him) and I only found a handful of barley about one Sa' and an equal amount of mimosa leaves in the corner of the room, and untanned leather hanged, so my tears preceded me. He said, 'What makes you cry, O Ibn Al-Khattab?' I said, 'O Prophet of Allah! Why should I not cry when this mat has left its imprint on your side and this is your closet I see nothing inside it except what I see; and there, Ceasar and Chosroes, living in luxury, and you are the Messenger of Allah, His chosen one, and that is your closet!' He said, 'O Ibn Al-Khattab! Would it not please you that we have the Hereafter, and they have worldly life?' I said, 'Yes.'")

Was all this out of austerity, renunciation of worldly pleasures and seeking the Hereafter? Or was this only at the beginning of Islam and when money was abundant and Muslims became wealthy by the Grace and Favor of Allah upon them things became better as explained?

Do these Hadith - if they are authentic - contradict Surah Al-Duha? Indeed, I do not think so. Please, answer us. May Allah reward you!

A: There is no contradiction between the Hadith you mentioned and Surah Al-Duha, for two reasons:

First: The Prophet (peace be upon him) was poor but Allah enriched him as stated in Surah Al-Duha.

Second: However great were the material good and other blessings that Allah bestowed upon the Prophet (peace be upon him) until he was fully contented and well-pleased, still his responsibility towards his Ummah (nation) and their public as well as their private interest was greater. Therefore, what he (peace be upon him) used to give or spend in this cause was more than what he received. His generous hand (peace be upon him) used to give with no fear of poverty, as a Bedouin once described him for his people while praising his generosity. Among his noble acts were his repaying the debts of those who died in debt and his undertaking full responsibility of looking after and spending on their families. It is authentically reported that the Prophet (peace be upon him) said: ("I am closer to the believers than themselves, so if one of the believers dies in debt, I am responsible for the repayment of his debt, but if he leaves wealth, it will belong to his heirs.") Related by Ahmad, Al-Bukhari, and Muslim. The Prophet (peace be upon him) said: ("Any believer who dies leaving property, his paternal relatives will inherit him, whoever they are. But if he leaves debt or children, let them (i.e. creditors and children) come to me (i.e. that I may pay the debt and provide for the children), for I am his (i.e. the deceased's) Maula (guardian, supporter, patron).") Reported by Al-Bukhari. So his lack of money was not due to poverty but due to generosity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Manners of the Prophet (peace be upon him)

The fourth question of Fatwa no. 9071

Q 4: What was the life of the Prophet (peace be upon him) like at home? What were his manners?

A: The manners of the Prophet (peace be upon him) were that of the Qur'an as 'Aishah (may Allah be pleased with her) described him, deriving her portrayal of his character from Allah's Saying (which means): (And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.) The Prophet (peace be upon him) dealt mildly and gently with his family. He used to help them in performing household duties until the prescribed time of Salah (Prayer) was due. We advise you to read the Qur'an and the books of Hadith and Sirah (the Prophet's biography) to learn more information. We also advise you not to ask questions about things that you can learn by yourself.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 8808

Q 1: It is well-known that the first man to embrace Islam was Abu Bakr Al-Siddiq (may Allah be pleased with him).

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However, we found it written in the third part of "Suwar min Hayat Al-Sahabah" [Glimpses of the Lives of the Prophet's Companions], a textbook for the third grade of middle school students, that the first man to embrace Islam was Zayd ibn Harithah ibn Sharahil. Please tell us which of these two men was the first to embrace Islam and may Allah reward you!

A: The correct opinion is that the first to embrace Islam from the men was Abu Bakr (may Allah be pleased with him), from the women was Khadijah, from the boys was 'Aly, and from the slaves were Zayd ibn Harithah and Bilal.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Battle of Tabuk

The first question of Fatwa no. 6899

Q 1: Did the Muslims and the Mushriks (those who associate others with Allah in His Divinity or worship) duel in the Battle of Tabuk ?

A: No duel took place between the Muslims and the Romans in the Battle of Tabuk; the Prophet (peace be upon him) made a peace treaty with the King of Ailah and the people of Jirba and Adhruh provided that they pay the Jizyah (poll tax required from non-Muslims living in an Islamic state), and a covenant was written to them in which he (peace be upon him) clarified their rights and their duties.

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You can refer to what was reported by Ibn Kathir (may Allah be merciful to him) about this issue in the fifth volume of his book "Al-Bidayah wal-Nihayah", in addition to what was recorded by the scholars of Sirah (the Prophet's biography), in order to know this issue in detail.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Abu Bakr (may Allah be pleased with him)

Third question of Fatwa no. 7066

Q 3: Is it true what was reported about Abu Bakr Al-Siddiq that he said, "I wish I were a tree cut down by the axe of a woodcutter"?

A: As far as we know it was not authentically reported that Abu Bakr (may Allah be pleased with him) said so; but Ahmad related in "Al-Zuhd", on the authority of Abu 'Imran Al-Jawny that Abu Bakr Al-Siddiq said, "I wish I were a hair on the body of a believer." This Athar (narration from a Companion) is not true either, because Abu 'Imran Al-Jawny never met Abu Bakr Al-Siddiq. He also related from Al-Hasan that he said, "Abu Bakr said, 'By Allah, I wish I were this tree, being eaten and cut down.'"

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This Athar is not true either, because Al-Hasan never met Abu Bakr Al-Siddiq.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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'Umar Ibn Al-Khattab (may Allah be pleased with him)

The fourth question of Fatwa no. 7066

Q 4: Is it true what was reported about 'Umar ibn Al-Khattab (may Allah be pleased with him) that he said, "If it is said that all the people will be admitted into Paradise except for one person, I would think that I am that person."

A: As far as we know it was not authentically reported that 'Umar (may Allah be pleased with him) said these words. Saying so does not agree with the strong Iman (belief) 'Umar had, and his expectation of good and hope of his Lord.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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A false story ascribed to 'Aly (may Allah be pleased with him)

The first question of Fatwa no. 7666

Q1: I hear some people telling a story that I have never read in a book nor heard from a scholar. The story is that the Messenger (peace be upon him) sent 'Aly ibn Abu Talib (may Allah be pleased with him) somewhere. On his journey, 'Aly saw some strange things. Among them was a woman he tried to catch up with, but he could not; a fat camel in a barren land; a thin camel in a fertile land; and many others. When he returned, 'Aly asked the Messenger (peace be upon him) about these things and the Prophet replied, "The thin camel was the miserly, the fat camel was the generous, and the woman was worldly life." Please advise us whether this is a Hadith or a story?

A: We know nothing about the story you mentioned, and it is most likely fabricated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Mothers of the Believers (may Allah be pleased with them)

The second question of Fatwa no. 3315

Q 2: Who are the Mothers of the Believers? How many are they?

A: There are nine, and they are as follows: 'Aishah, Hafsah, Um Salamah, Um Habibah bint Abu Sufyan, Juwayriyah bint Al-Harith, Sawdah bint Zam'ah, Zaynab bint Jahsh, Safiyyah bint Huyay and Maymunah bint Al-Harith.

These are the wives of the Prophet (peace be upon him) whom he left after his death. However, among the Mothers of the Believers is also Khadijah bint Khuwaylid (may Allah be pleased with her) who gave birth to most of the Prophet's children, and she died during his lifetime and before the Hijrah (the Prophet's migration to Madinah).

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Hadith about Fatimah (may Allah be pleased with her)

Fatwa no. 1606

Q: What is the authenticity of the Hadith that says, "Anyone who pleases Fatimah has pleased me, and anyone who displeases her has displeased me"?

(Part No. 4; Page No. 396)

A: We have not found any Hadith with this wording, but Al-Bukhari related in his Sahih (Book of Authentic Hadith), with a Sanad (chain of narrators) on the authority of Al-Miswar ibn Makhramah, that the Messenger of Allah (peace be upon him) said, ﴾ Fatimah is part of me, anyone who angers her has angered me.﴿

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The Sahabah (Companions of the Prophet)

The first question of Fatwa no. 5401

Q 1: Is it permissible upon mentioning the name of one of the Sahabah (Companions) to say: "Peace and blessings be upon him" instead of: "May Allah be pleased with him"?

A: It is permissible to say, "Peace be upon him" upon mentioning a Sahaby (Companion of the Prophet) or some other person, for Imam Al-Bukhari reported in his Sahih (Book of Authentic Hadith), under the chapter on "Sending peace and blessings on other than the Prophet (peace be upon him)" and Allah's Saying (which means): ﴿and invoke Allâh for them. Verily, your invocations are a source of security for them﴾ on the authority of the following chain of narration starting by Sulayman ibn Harb who narrated it from Shu'bah, from 'Amr ibn Murrah, from Ibn Abu Awfa, who said, ﴾"Whenever a man brought his Sadaqah (i.e., Zakah; obligatory charity) to the Prophet (peace be upon him), he used to say, 'O Allah! Send Your Peace and Blessings on him.' Once my father brought his Sadaqah to him, and he said, 'O Allah! Send Your Peace and Blessings on the family of Abu Awfa.'"﴿

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However, it should not be taken as a catchphrase for some people, nor should it be used for the Sahabah or anyone else on a regular basis. As the Prophet (peace be upon him) said this for some people when they paid their Zakah or for other reasons, such as their knowledge or virtue, but he did not do it as a habit. It is better to say, "May Allah be pleased with him" when a Sahaby's name is mentioned (may Allah be pleased with them all).

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The man whom the Messenger of Allah killed

The fourth question of Fatwa no. 7666

Q 4: The Messenger of Allah (peace be upon him) killed a man during the course of his battles. Will the man he (peace be upon him) killed carry more sins than those who were killed by other than the Messenger?

A: It is related in a Hadith that the Prophet (peace be upon him) said, ("The people who will be punished the most on the Day of Resurrection will be: a man who was killed by a prophet or who killed a prophet, one who leads others to follow misguidance, and a man who mutilates (the dead).") (Related by Imam Ahmad on the authority of Ibn Mas'ud)

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Hadith inquired about

(Part No. 4; Page No. 400)

Neither harm nor reciprocal harming

The first question of Fatwa no. 9770

Q 1: What is the meaning of the Prophet's saying: (("There should be neither harming nor reciprocating harm.")) **? I would like an explanation for this Hadith and the benefits that can be derived from it.**

The Prophet (peace be upon him) forbade the Mukallaf (person meeting the conditions to be held legally accountable for their actions) to cause harm to himself or to others. This Hadith denotes that one is not permitted to transgress against others or against himself. Though there is controversy concerning the authenticity of this Hadith, it is transmitted through chains of narration that support each other. There are other relevant narrations that have the same meaning. These aspects elevate this Hadith to the rank of Hasan Li Ghayrih (A Hadith is judged Good by virtue of another Hadith when its weakness is so slight that it can be raised through another chain to the level of the Good Hadith). Therefore, it can be cited as evidence.

We advise you to refer to the book "Jami' Al-'Ulum Wa Al-Hikam" by Ibn Rajab in his commentary on this Hadith.

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(Part No. 4; Page No. 401)

Allah has pardoned the acts of my Ummah done mistakenly or out of forgetfulness

The fifth question of Fatwa no. 4246

Q 5: What is the meaning of the Hadith in which the Prophet (peace be upon him) said: (Allah has pardoned my Ummah (nation based on one creed) what they commit by mistake, out of forgetfulness, or out of compulsion.) **?**

A: The above-mentioned Hadith is reported by Ibn Majah on the authority of Abu Dhar Al-Ghifary (may Allah be pleased with him) from the Prophet (peace be upon him). Moreover, it was narrated by Al-Tabarany in his book "Al-Kabir" and by Al-Hakim in his book "Al-Mustadrak" on the authority of Ibn 'Abbas (may Allah be pleased with them) from the Prophet (peace be upon him). Al-Hakim stated that it is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) according to the conditions stipulated by Al-Bukhari and Muslim. Abu Hatim stated that it is not authentically transmitted from the Prophet (peace be upon him) and his statement was reported by Al-Hafizh Ibn Hajar in his book "Bulugh Al-Maram (Attainment of the Objective)." Through a weak Sanad (chain of narrators), Al-Tabarany related this Hadith in "Al-Kabir" from Thawban (may Allah be pleased with him), the freed slave of the Prophet (peace be upon him). Moreover, Al-Haythamy pointed out in his book "Majma' Al-Zawa'id" that the words "by mistake" and "forgetfulness" in this Hadith are the opposites of "intentionally" and "remembrance" respectively. The meaning of the Hadith is that Allah (Exalted be He) has honored the followers of Muhammad (peace be upon him) for the sake of His Prophet Muhammad by pardoning whoever among them commits a forbidden act or abandons an obligation mistakenly or out of forgetfulness. In other words, anyone who does so will not be a sinner in the Sight of Allah (Exalted be He).

Making up for obligations that are done mistakenly or neglected because of forgetfulness or the required atonement for committing forbidden acts, vary according to the detailed evidence of each case. The person may need to apply some rulings such as paying Diyah (blood money) and offering Kaffarah (expiation) in the case of involuntary manslaughter. Also, they may need to make up for the acts they have forgotten or misdone such as performing Sujud-ul-Sahw (Prostration of Forgetfulness) and making up for forgotten Salah (Prayer).

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The same applies to the required compensation or Kaffarah for hunting in Al-Haram (Sanctuary of Makkah). On the other hand, there are situations where they do not need to do anything. Examples of these situations include the non-obligation of making up for Sawm (Fasting) if a Mukallaf (person meeting the conditions to be held legally accountable for their actions) breaks their fast out of forgetfulness, and making Kaffarah if one breaks their oath out of forgetfulness.

Also, if the person under duress has no choice but to do the wrong act they are forced to do, they will be excused. They are not considered to be sinful when driven by compulsion to do this forbidden

act so long as one's heart remains secure in faith, condemning the forbidden act one is forced to commit and not deeming it lawful. However, the case is not the same if a Muslim is forced to kill someone else, for they will be sinful if they do so. It will be judged as sacrificing others to save oneself, which involves incurring major harm.

When a Muslim is forced to abandon an obligation, they will not be considered sinful. However, they remain responsible for performing this obligation once the impediment is removed, as entailed by the related legal evidence.

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Speaking a word of justice to an oppressive ruler

The seventh question of Fatwa no. 8502

Q 7: The best Jihad (striving in the Cause of Allah) is (to speak) a word of justice to an oppressive ruler. What is meant by this Hadith? When should it be applied?

A: It means that confronting an oppressive ruler with the truth either verbally or in writing or by any other means is the best kind of Jihad.

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Al-Manawy said in his commentary on Al-Jami' Al-Saghir, "This is because the injustice of a ruler affects a multitude of people, which when held back, spreads benefit to a great number of people, unlike killing the Kafir (disbeliever)."

Moreover, it is a discharge of the obligation of advising rulers in all times which is demanded of any person who is qualified to do that by having the required knowledge, forbearance and patience.

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My Ummah is shown mercy

The first and second questions of Fatwa no. 6363

Q 1: The Prophet (peace be upon him) said, ("This Ummah (nation) of mine is an Ummah that is shown mercy. They will not be punished in the Hereafter; their punishment in this world will be trials and earthquakes.") **Narrated by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) under the Chapter entitled "Trials". What is the interpretation of this Hadith?**

A: This Hadith includes in its Sanad (chain of narrators) 'Abdul-Rahman ibn 'Abdullah ibn 'Utbah ibn Mas'ud Al-Hudhaly Al-Mas'udy Al-Kufy. Al-Mundhiry said that Al-Bukhary cited him, and more than one person questioned his trustworthiness. Al-'Aqily said that he changed in his latest days,

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and became known for inconsistency in his reporting of Hadith. Ibn Hibban said that there was confusion in his narrations of Hadith (i.e. he made mistakes and changed wording) that the right could not be distinguished, and therefore they deserve to be rejected.

In addition, the Matn (text of the Hadith) is unacceptable, irregular and contradictory with the Sahih (authentic) Hadiths which prove that many among the Ummah of Muhammad (peace be upon him) shall be punished in the Hereafter, such as the long Hadith of Shafa'ah (intercession) and others.

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Q: The Prophet (peace be upon him) said: ("The Caliphate will extend to thirty years after me, then it will be an oppressing reign.") **Therefore, after the passing of the thirty years, Mu'awiyah (may Allah be pleased with him) said, "I am the first king!" Quoted from (Risalit Abu Zayd Al-Qairawany, v. 1, p. 96). What is the meaning of this Hadith?**

A: This Hadith is related by Imam Ahmad in his Musnad, Al-Hakim in his Mustadrak, Abu Ya'la in his Musnad, Ibn Hibban in his Sahih and Al-Tirmidhy in his Sunan. The meaning of this Hadith is explained by Al-Hafizh in his book Fath Al-Bary who said that the caliphate meant by the Prophet (peace be upon him) is the caliphate on the way of Prophethood. As to Mu'awiyah and those who came after him, they were on the way of kings, even if they were called caliphs.

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Explanation of the Hadith saying that women were created from a crooked rib

Fifth question from Fatwa no. 7673

Q 5: What is the explanation of the Hadith in which the Messenger (peace be upon him) said: (Women are created from a rib, and the most crooked portion of the rib is its upper portion.) **? What is meant by this crookedness?**

A: It means that women definitely have some crookedness or shortcomings in their characters just like a rib. If a person wants to perfect his wife, he will only end up divorcing her. Hence, husbands should resort to patience, discard some of their wives' natural crookedness and constantly advise and guide them.

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Meaning of the Hadith: "O Allah! Make me live a poor one!"

The eighth question of Fatwa no. 7849

Q 8: What is the meaning of the Hadith of the Prophet (peace be upon him): ("O Allah! Make me live a poor one. Make me die a poor one. And gather me (on Resurrection Day) among the group of the poor.") **?**

A: The Hadith mentioned above is Da'if (weak). If we suppose that it is an authentic Hadith, then it means a request to Allah to make him lead a modest life away from the causes of Fitnah (temptation).

Richness mostly produces arrogance, and leads to falling into temptations and sins. And Allah knows best.

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The fourth, fifth and seventh questions of Fatwa no. 9580

Q 4: What is the degree of authenticity of the following Hadith: "A time will come upon people when their sole concern will be their stomach (food), their sole joy will be drink, their sole aim will be women, and their sole religion will be their Dirhams and Dinars (money). These will be the evilest of creatures and they will have no share in the Hereafter." Or words said by the Prophet (peace be upon him) to that effect?

A: Basically, what you have mentioned is not a Hadith, as it is evident to us, and that after our reviewing and perusing the books written in this regard. Very likely it is Mawdu' (fabricated) Hadith.

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Q 5: I came across a Hadith quoted in a magazine, and I want to know its authenticity, and if there is truly a Hadith with this wording. It is said to be a Hadith Qudsy (Revelation from Allah in the Prophet's words) and the following is its text: (("I, mankind and Jinn are in a great serious state. I create, but others than Me are worshipped; I give, but others than Me are thanked!"))

A: This Hadith was stated in the book Al-Ithafat Al-Sunniyah on the authority of Mu'adh (may Allah be pleased with him) that the Prophet (peace be upon him) said: (("Allah (may He be Blessed and Exalted) says: 'I, mankind and Jinn are in a great serious state. I create, but others than Me are worshipped! I give, but others than Me are thanked!'"))

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Q 7: Would you please clarify for us how the difference of opinion among the Imams (initiators of Schools of Jurisprudence) can be a mercy?

A: It was narrated from Ibn 'Abbas (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Whatever is given to you of the Book of Allah, acting upon it is a must. No one has an excuse for abandoning it...") until the part in which he stated: ("Difference of opinion among my Sahabah (Companions) is a mercy to you.") Narrated by Al-Bayhaqy in "Al-Madkhal" with a disconnected Sanad (chain of narrators). It was also related by Al-Tabarany and Al-Dailamy, and there is some weakness in it, in books such as "Kashf Al-Khafa'". Thus, it is clear that this Hadith is not Sahih (authentic). Allah (Exalted be He) says (what means): (but they will not cease to disagree.) (Except him on whom your Lord has bestowed His Mercy (the follower of truth)) (Surah Hud, 11: 118-119).

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Useless knowledge, harmless ignorance, and the story about copying the book of Daniel

Fatwa no. 9882

Q 1: The Prophet (peace be upon him) entered the Masjid (mosque) and saw a group of people gathered around a man. He (peace be upon him) asked, "Who is this?" The people said, "O Messenger of Allah! He is a knowledgeable man."

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The Prophet (peace be upon him) said, "What do you mean by knowledgeable?" They said, "He is the most knowledgeable person about Arabic lineages, Arabic language, poetry, and the matters over which the Arabs differ." He (peace be upon him) said, "This is knowledge that will bring no benefit and ignorance of it will bring no harm." Or however the Prophet (peace be upon him) actually said it. My question is: Does this Hadith mean that it is objectionable that people study such things as Arabic, poetry, and the like, just for their own sake or is there another meaning to it? Can the apparent meaning of this Hadith lead to a misunderstanding and are there other Hadith that contradict this one?

A: There are many Hadith that vilify poetry, some of which are Sahih (Hadith transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and others that are not. An example of one Sahih Hadith is related by Imam Ahmad, Al-Bukhari, Muslim, and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Abu Hurayrah (may Allah be pleased with him) who reported that the Prophet (peace be upon him) said, ("It is better that the inside of a person be filled with pus until it is consumed, than it be filled with poetry.") Nevertheless, some of the Sahabah (Companions of the Prophet, may Allah be pleased with them) were poets, the most famous of which was Hassan (may Allah be pleased with him). The Prophet (peace be upon him) approved of his poetry, and in fact even ordered him to defend him through it. Thus, Hassan used to lash the Mushriks (those who associate others with Allah in His Divinity or worship) with his poetry. Imam Ahmad and Abu Dawud related on the authority of Ibn 'Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, ("In some of eloquence is magic and some of poetry has wisdom.") From this it is clear that not all poetry is vilified, in fact it is only regarded so if it is dissolute, refutes the truth, supports falsehood, includes lies, and the like and is to be regarded as good if it is otherwise. Poetry is a type of speech and the basic ruling on speech is that it is Mubah (permissible),

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unless it includes something that makes it not so. You can refer to the introduction of: "Dala'il Al-I'jaz" by 'Abdul-Qahir Al-Jirjany.

Regarding lineage, there are many Hadith encouraging learning about lineage, some of which are Sahih and others that are not. The Prophet (peace be upon him) was knowledgeable about Arabic lineage, as were his Sahabah. Studying lineage is a requisite to maintaining the ties of kinship, fulfilling inheritance rights, paying Diyah (blood money), etc. However, it is objectionable to study

lineage just to boast of descent, practice partisanship, or support falsehood. The Hadith that was mentioned in the question is quoted in: "Al-Bayan wal-Ta'rif fy Ma'rifat Asbab Wurud Al-Hadith" by Ibn Hamzah Al-Hasany, who said: [This is knowledge that will bring no benefit and ignorance of it will bring no harm] Related by Al-Daylamy on the authority of Ibn 'Abbas and Abu Hurayrah (may Allah be pleased with them). As for the occasion related to this Hadith, it is reported in: "Al-Jami'" on the authority of Baqiyyah, on the authority of Ibn Jurayj, on the authority of 'Ata', on the authority of Ibn 'Abbas and Abu Hurayrah that: (The Prophet (peace be upon him) entered the Masjid (mosque) and saw a group of people gathered around a man. He (peace be upon him) asked, "Who is this?" The people said, "O Messenger of Allah! He is a knowledgeable man." The Prophet (peace be upon him) said, "What do you mean by knowledgeable?" They said, "He is the most knowledgeable person about Arabic lineages, Arabic language, poetry, and the matters over which the Arabs differ." He (peace be upon him) said, "This is knowledge that will bring no benefit and ignorance of it will bring no harm.")

The Sanad (chain of narrators) of this Hadith is Da'if (weak), because one of the narrators: Baqiyyah ibn Al-Walid was a Mudallis (a Hadith narrator who provides misleading information about his shaykh or the chain of narration) and used "on the authority of..." often when relating Hadith, and the Matn (text of the Hadith) is Munkar (conflicts with an authentic Hadith).

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Q 2: A man once came to 'Umar (may Allah be pleased with him), so he asked him, "Are you so-and-so, the son of so-and-so?" The man said, "Yes." So 'Umar beat him with a stick. The man asked, "What have I done, O Amir Al-Mu'minun (Commander of the Believers)?" So 'Umar recited (what means): "In the Name of Allah, the Most Gracious, the Most Merciful. ﴾Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, a guidance and a blessing).﴿ ﴾Verily, We have sent it down as an Arabic Qur'ân in order that you may understand﴿ ﴾ We relate unto you (Muhammad صلى الله عليه و سلم)﴿ up to: ﴾among those who knew nothing about it (the Qur'ân).﴿ 'Umar recited these Ayahs (Qur'anic verses) three times and beat the man three times. The man asked, "What have I done?" 'Umar said, "You copied the books of Daniel." The man said, "Tell me what to do and I shall do it." 'Umar said, "Go and erase it, and do not read it nor let anyone read it. If I hear that you have read it or anyone else has read it, I will punish you severely again." He added, "I once copied a book belonging to the People of the Book and went to the Messenger of Allah (peace be upon him) saying, 'I copied this book to increase our knowledge.' The Prophet (peace be upon him) became angry and called for congregational Salah (prayer), and gave a Khutbah (sermon) saying, 'O people! I have been given Jawami' Al-Kalim (the most concise expressions carrying the widest meanings) and they were gathered and made concise for me. I have brought them to you pure white (without any distortion), so do not be confused (about them) or tempted by those who are confused.' He (peace be upon him) said to 'Umar, 'Do not ask them (the People of the Book) about something about which they would tell you the truth but you would belie them, or they would tell you lies and you believe them. By Him in Whose Hand my soul is, if Musa (Moses) were alive, he could not but follow me.'"

Another Hadith reported by Ibn Mas'ud has the same meaning, in which the Prophet (peace be upon him) added:

"If it is inevitable for you to ask them (the People of the Book), then examine (what they tell you) and take what agrees with the Book of Allah and disregard what contradicts it."

Is there a contradiction between these two Hadith and the Hadith: "Narrate from the Children of Israel, as there is no sin in this"?

These Hadith are quoted in volume three of: "Hayat Al-Sahabah: Fadl Al-'Ilm" (Lives of the Companions: The Excellence of Knowledge).

A: It may appear that what is related in this regard is contradictory. However, Ibn Kathir explained this in the introduction of his Tafsir (exegesis of the meanings of the Qur'an) and gave a clarification to it, saying, "But these Israelite narrations (reported from the Jews) were just mentioned as quotes, not to be taken as evidence. They are divided into three categories: **The first:** Narrations we become certain of their authenticity through the evidence that we have in our hands that testifies to

their truthfulness. Such narrations are authentic. **The second:** Narrations we become certain of their falsity through the evidence that we have, which contradicts them. **The third:** Narrations which do not fall under either of the two previous categories, which we should neither believe in them nor belie them, but it is permissible to relate them for the above-mentioned reasons. In fact, there is no benefit to the Din (religion) in most of these narrations."

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Fitnah

The first question of Fatwa no. 7703

Q 1: Is this the time referred to in the Hadith in which one of the Sahabah (Companions of the Prophet) asked the Messenger (peace be upon him) saying: "What should I do when Fitnah (trial, sedition) and division increase?" He (peace be upon him) replied, "Detach yourself from the people, and sit in your house"? In the Sahih (Book of Authentic Hadith), Kitab Al-Fitan (Book on Trials), under the Chapter (What will happen if there is no Caliph), there is a Hadith that signifies that the Prophet (peace be upon him) told the people to detach themselves from others when calamities strike, and he said, "Even if you have to bite (eat) the root of a tree." Please explain this Hadith and the scholars' opinions on it.

A: In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and elsewhere, with the following wording from Al-Bukhari, it is reported on the authority of Abu Idris Al-Khawlany that he heard Hudhayfah ibn Al-Yaman say: ("People used to ask the Messenger of Allah (peace be upon him) about the good, but I used to ask him about the evil lest it should afflict me. Once I said, "O Messenger of Allah! We were living in ignorance and evil, then Allah bestowed upon us this goodness (i.e. Islam), so will there be evil after this goodness?" He said, "Yes". I said, "Will there be goodness after that evil?" He said, "Yes, but in it there will be Dakhan (blemish, impurity)." I said, "What will its Dakhan be?" He said, "A people following a way other than my way (Sunnah) and calling to a guidance other than my guidance; you will approve of some of their actions and disapprove of others." I said, "Will there be evil after that goodness?" He said, "Yes, callers on the doors of Hellfire; whoever accepts their invitation to it they will throw into it." I said, "O Messenger of Allah! Describe them to us." He said, "They are from our own people, speaking our language." I said, "O Messenger of Allah! What do you command me to do if this happens in my time?" He said, "Adhere to the Jama'ah (main body or group) of Muslims and their Imam (leader)." I said, "What if there was not a main group for them or a leader? He said, "Then detach yourself from all these sects, even if you have to bite (eat) the root of a tree until death comes to you while you are in that state.")

The time does not refer to this particular period we are living in; in fact, it is general and refers to any time and place, from the time of the Fitnah and rebellion against 'Uthman (may Allah be pleased with him) at the time of the Sahabah (may Allaah be pleased with them all), onwards.

The meaning of withdrawal from people at the time of division is mentioned by Al-Hafizh ibn Hajar (may Allah be merciful to him) in "Al-Fath", where he quoted Al-Tabary who said, "When the people do not have an Imam and split into sects, do not follow any of these groups. Detach yourselves from all of them if you can, lest one fall into evil. And when one finds a group truly following the Straight Path, you should join them, help increase their numbers, and cooperate with them in truth, because

in that case this group constitutes the Jama'ah of the Muslims for that person in that place."

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Meaning of "Solitude of Islam" and "The best of generations is my generation"

The eighth question of Fatwa no. 8540

Q 8: What is the meaning of the Hadith which states: "Islam began as a stranger (few people believing in it) and it will eventually go back to being a stranger as it began (few people adhering to it)?" Also, what is the meaning of the Hadith which states:"The best of generations is my generation?"

A: The meaning of ("Islam began as a stranger (few people believing in it)...") it was first a stranger because those who first embraced it became like strangers, for the Prophet (peace be upon him) called people to Islam in secret, so Abu Bakr Al-Siddiq (may Allah be pleased with him), his wife Khadijah and his freed slave Zayd believed in him. Then, he (peace be upon him) began to call to Islam those whom he trusted. Some people believed in him, until Islam spread, strangeness and solitude ended, and people embraced it in masses. As the end of the world approaches, Islam will become a stranger again, to the extent that there might be only one Muslim in a whole tribe.

The meaning of ("The best of generations is my generation...") is that the era in which the Messenger (peace be upon him) was sent was the best of eras. The Arabic word "Qarn" meaning "generation" is derived from the root "Iqtiran" which denotes "association" because people of one generation are similarly associated in age and conditions of life.

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Questions about the authenticity of some Hadith

Authenticity and meaning of the Hadith about seeking forgiveness for a sin

Fatwa no. 5550

Q: I read a Hadith in a book called: "Riyad Al-Salihin" by Abu Zakariyya Yahya ibn Sharaf Al-Nawawy Al-Dimishqy, on page 305, no. 6/392, chapter of "Al-Raja'" (Hope). The Hadith was reported on the authority of Abu Hurayrah (may Allah be pleased with him) who said that that the Prophet (peace be upon him), relating from His Lord (may He be Blessed and Exalted), said: ﴾A servant committed a sin and said, "O Allah! Forgive me my sin," and He (may He be Blessed and Exalted) said, "My servant has committed a sin, but he knew that he has a Lord Who forgives sin and punishes for sin." Then he sinned again and said, "O my Lord! Forgive me my sin," and He (may He be Blessed and Exalted) said, "My servant has committed a sin, but he knew that he has a Lord Who forgives sin and punishes for sin." Then he sinned again and said, "O my Lord! Forgive me my sin," and He (may He be Blessed and Exalted) said, "My servant has committed a sin, but he knew that he has a Lord Who forgives sin and punishes for sin. Do what you want, for I have forgiven you."﴿ **(Agreed upon by Al-Bukhari and Muslim). Would Your Eminence please give us information about the authenticity of this Hadith and its explanation?**

A: This Hadith Qudsy (revelation from Allah in the Prophet's words) that was reported by Abu Hurayrah (may Allah be pleased with him) as follows: "A servant committed a sin

and said..." is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), and it was related by Imam Al-Bukhari in his book: "Al-Sahih Al-Musnad" and also by Imam Muslim in his "Sahih". Imam Muslim said that 'Abdul-A'la ibn Hammad narrated from Hammad ibn Salamah, on the authority of Ishaq ibn 'Abdullah ibn Abu Talhah, on the authority of 'Abdul-Rahman ibn Abu 'Amrah, on the authority of Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace be upon him) said, relating from His Lord (Glorified and Exalted be He): ﴾A servant committed a sin and said, "O Allah! Forgive me my sin," and He (may He be Blessed and Exalted) said, "My servant has committed a sin, but he knew that he has a Lord Who forgives sin and punishes for sin." Then he sinned again and said, "O my Lord! Forgive me my sin," and He (may He be Blessed and Exalted) said, "My servant has committed a sin, but he

knew that he has a Lord Who forgives sin and punishes for sin." Then he sinned again and said, "O my Lord! Forgive me my sin," and He (may He be Blessed and Exalted) said, "My servant has committed a sin, but he knew that he has a Lord Who forgives sin and punishes for sin. Do what you want, for I have forgiven you.")

In another narration, Al-Bukhari said that Ahmad ibn Ishaq narrated from 'Amr ibn 'Asim, who narrated from Hammam, who narrated from Ishaq ibn 'Abdullah, that he heard 'Abdur-Rahman ibn Abu 'Amrah saying that he heard Abu Hurayrah saying that he heard the Prophet (peace be upon him) saying: ("A servant committed a sin and said, 'My Lord, I have sinned; forgive me.' His Lord said: 'Has My servant known that he has a Lord Who forgives sin and punishes for it? I have forgiven My servant.' Then as much time passed as Allah willed, then he committed a sin and said, 'My Lord, I have sinned; forgive me.' His Lord said: 'Has My servant known that he has a Lord Who forgives sin and punishes for it? I have forgiven My servant.' Then as much time passed as Allah willed, then he committed a sin and said, 'My Lord, I have sinned; forgive me.' His Lord said: 'Has My servant known that he has a Lord Who forgives sin and punishes for it? I have forgiven My servant,' - three times - 'Let him do what he likes.'")

This Hadith is related in "Kitab Al-Tawhid (Book of Monotheism)".

There is no ambiguity in the meaning of this Hadith, it means that as long as a servant asks for forgiveness with regret and repentance when they commit a sin, and they are determined not to sin again, Allah will forgive them. It should not be understood from His Saying: "Let him do what he likes" that it is permissible to commit misdeeds and sins, but that Allah will forgive a sin if the sinner repents and asks for forgiveness.

Furthermore, Al-Hafizh said in "Al-Fath": Ibn Battal commented on this Hadith, saying: A person who persists in committing sins is left to the Will of Allah (Exalted be He). If Allah wills, He will punish them; and if He wills, He will forgive them giving superiority to the good deed they have done, which is: the belief that they have a Lord, a Creator, Who can punish and forgive them, and their seeking forgiveness from Him bespeaks this belief. This is supported by Allah's Saying (which means): (Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم) shall have ten times the like thereof to his credit) Indeed, no good deed is greater than Tawhid (belief in the Oneness of Allah)!

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The eighth question of Fatwa no. 8225

Q 8: The Messenger of Allah (peace be upon him) said: "One who dies without knowing the Imam of his age, will die the death of one belonging to Jahiliyyah (pre-Islamic time of ignorance)," and "One who dies without having bound himself by an oath of allegiance (to an Amir), will die the death of one belonging to Jahiliyyah." What is meant by this Hadith in the context of our own time, and how can we understand and apply it?

A: Concerning the first Hadith we doubt its authenticity by this wording. The second Hadith is related by Imam Muslim in his Sahih on the authority of Nafi' (may Allah be pleased with him) who narrated that when they deposed Yazid and unanimously declared their allegiance to Ibn Muti', Ibn 'Umar (may Allah be pleased with him) came to him. 'Abdullah ibn Muti' said: Place a cushion for Abu 'Abdul-Rahman , but 'Abdullah ibn 'Umar said to him: I have not come to sit with you, but to tell you that I heard the Messenger of Allah (peace be upon him) saying: ("One who withdraws his hand from obedience (to the Amir) will meet Allah on the Day of Resurrection having no excuse, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to Jahiliyyah (will die as a pagan).")

The Hadith means that it is not permissible to rebel against the ruler unless he commits open Kufr (disbelief), as narrated in the authentic Hadith. Moreover, the Ummah (nation) must choose a just ruler to take good care of their affairs and preserve their rights.

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The second question of Fatwa no. 9840

Q 2: Is the following Hadith that was related from the Messenger of Allah (peace be upon him) Sahih (authentic): ("There is no monasticism in Islam.") **?**

A: This Hadith is Sahih.

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The third question of Fatwa no. 9893

Q 3: What is the degree of authenticity of this Hadith: ("A man said, 'O Messenger of Allah! Where is my father?' He replied, 'In the Fire.'' When he turned away, he (peace be upon him) called him back and said, 'Truly, my father and your father are in the Fire.''") **and this Hadith:** ("Anyone who enters the marketplace and says upon entering: 'I testify that there is no deity except Allah Alone and He has no partner, to Him belongs all sovereignty and praise, and He is over all things Omnipotent,' will have a million good deeds written for them") **?**

A: The first Hadith is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and it was related by Muslim in his Sahih (Book of Authentic Hadith). As for the second Hadith, Ibn Al-Qayyim commented on it saying: "This Hadith is Ma'lul (a Hadith that appears to be sound, but thorough research reveals a disparaging factor in the chain of narrators or the text) according to the leading Hadith scholars," and Ibn Abu Hatim said that he asked his father about it and he said:

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"This Hadith is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) and more than one of the eminent Hadith scholars ranked it as Da'if (weak)."

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The second question of Fatwa no. 8378

Q2: ("Three things should not be refused: milk, cushions, and incense.") **Is this an authentically related Hadith from the Prophet (peace be upon him)?**

A: This Hadith is related by Al-Tirmidhy in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Ibn 'Umar (may Allah be pleased with them), who narrated that the Messenger of Allah (peace be upon him) said, ("Three things should not be refused: cushions, Dahn (perfumed oil), and milk.") Al-Tirmidhy commented on this Hadith saying, "This Hadith is Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration)," while Al-Suyuty, in his "Al-Jami' Al-Saghir", indicated that it is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and have a good Sanad (chain of narrators).

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Fatwa no. 8687

Q: I heard a Hadith in which the Messenger of Allah (peace be upon him) stated: ("Verily, Allah sends for this Ummah (nation) at the head of every hundred years the one who reforms for it the matters of its religion.") **Now, I have some questions:**

(a) What is the Sanad (chain of narrators), the authentic Matn (text), and the companion narrator of this Hadith?

(b) Specify the pious reformers if possible.

(c) What is the meaning of the religious reform this Hadith refers to if the Prophet (peace be upon him) left us on the right way?

(e) How can we know such pious reformers?

(f) Is it true that these reformers emerge in the twelfth year at the head of every Hijri (lunar) century?

A: First: This Hadith is narrated by Abu Dawud in his Sunan on the authority of Sulayman ibn Dawud Al-Mahry who said: 'Abdullah ibn Wahb informed me on the authority of Sa'id ibn Ayyub from Sharahil ibn Yazid Al-Mu'afiry from Abu 'Alqamah who reported on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said: ("Verily, Allah sends for this Ummah (nation) at the head of every hundred years the one who renews for it its religion.") . **Second:** This is a Sahih (authentic) Hadith whose narrators are all Thiqah (reliable and trustworthy). **Third and fourth:** The Prophet's saying: (...who renews for it its religion i.e. Islam.) means that whenever people deviate from the true way of religion set and perfected by Allah, Allah sends for them one or several religious scholars

who are deeply aware of the truth of Islam to guide people wisely to follow the Qur'an and the authentic Sunnah of the Prophet (peace be upon him). Similarly, they save people from and warn them against Bid'ah (innovation in religion). They thus lead people away from deviation to the Straight Path of the Qur'an and the Sunnah of His Messenger (peace be upon him). Such religious renewal or reform pertains to people's religious behavior not to the perfect Divine religion. Therefore, deterioration, deviation and weakness may afflict the Muslims time after time, but not the religion, Islam, which is Divinely predestined to safety and preservation by the Divine Promise to safeguard the Book of Allah and the Sunnah of the Prophet (peace be upon him). Allah (Exalted be He) says (what means): (Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).) **Fifth:** Nothing has been reported to the effect that the religious reformers will appear in the twelfth year of every century. In fact, the Hadith only state that they appear according to Allah's Will and Wisdom at the head of every hundred years of the Hijri calendar, as the lunar calendar was the one known to Muslims at that time. Such appearance of those inspiring religious leaders is out of Allah's Grace and Mercy to His servants to convey the truth and set the inexcusable evidence that cuts off all false pretexts.

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The third question of Fatwa no. 5414

Q 3: ("Woe to the Arabs from an evil that has approached.") **Is this a Sahih (authentic) Hadith?**

A: ("Woe to the Arabs from an evil that has approached.") This sentence is part of a Hadith related by Al-Bukhari in his Sahih (authentic) Book of Hadith, Kitab Al-Fitan (Book of Trials), Chapter on (the Prophet's statement: "Woe to the Arabs from an evil that has approached." The Hadith is as follows: It was narrated on the authority of Malik ibn Isma'il from Ibn 'Uyaynah from Al-Zuhry from 'Urwah from Zaynab bint Um Salamah from Um Habibah from Zaynab bint Jahsh (may Allah be pleased with her) that she said: (The Prophet (peace be upon him) got up from his sleep with a flushed red face and was saying, "La ilaha illa Allah (there is no deity but Allah). Woe to the Arabs from an evil that has approached! Today a hole this big has been opened in the barrier of Ya'juj and Ma'juj (Gog and Magog)" (Sufyan made a circle with his thumb and forefinger to illustrate this). It was asked, "Shall we be destroyed even though there are righteous people among us?" He said, "Yes, if evil becomes widespread.")

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The ninth question of Fatwa no. 6290

Q 9: A Hadith is mentioned in "Jawahir Al-Bukhari" which states that the Messenger of Allah (peace be upon him) said, ("If a housefly falls into the drink of any of you, let him dip it (entirely into the drink) and then throw it away, for in one of its wings there is a disease and in the other there is a cure (antidote for it).") **Narrated by Abu Hurayrah (may Allah be pleased with him).**

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It is known that flies carry disease only; how can there be a cure for disease in one of its wings? It is claimed that this contradicts 'Aql (reason). Is this Hadith Sahih (authentic)? How can we answer such claims?

A: The Sanad (chain of narrators) of this Hadith is Sahih, narrated by Al-Bukhari, and there is other narrations that support it on the authority of Abu Sa'id, reported by Al-Nasa'y and Ibn Majah, and on the authority of Anas ibn Malik reported by Al-Bazzar. Its Matn (text of the Hadith) does not contradict reason, which cannot judge whether or not the two wings of a fly carry cure or disease, or one of them carries disease and the other the cure for the disease. This can only be known either through test or analysis of the substance of two wings of the fly and carrying experiments, or through Wahy (Revelation) to the infallible Messenger (peace be upon him). Nothing has been proven through experimentation and analysis so far, so that one can claim that it agrees or contradicts the Hadith. This is just due to natural human disgust at such an idea. As for the Messenger of Allah (peace be upon him), he did not know about this through experimentation or analysis, as he was unlettered and lived in an illiterate nation who knew nothing about all this. He (peace be upon him) was informed of this through Wahy from Allah (Exalted be He) Who created everything and perfectly knows their characteristics, as Allah says (what means), (Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).) (Surah Al-Mulk, 67: 14). Since the Sanad of the Hadith is confirmed to be correct, and it was revealed by Allah, the All-Knower of everything to the honest, truthful Prophet (peace be upon him), we should acknowledge the authenticity of the Hadith, and the claim that it contradicts reason is merely based on conjecture and guessing at the Ghayb (the Unseen).

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Thus, it should be discarded, so that truth becomes manifest to all and falsehood vanishes, as falsehood is ever bound to vanish.

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The fourth, fifth and six question of Fatwa no. 2158 Q4: ("One who lives in the desert becomes rough.") **Is this an authentically reported Hadith?**

A: It was mentioned in the book entitled "Kunuz Al-Haqa'iq Fi Hadith Khayr Al-Khala'iq", footnote "Al-Jami' Al-Saghir", vol. 2, p.97., with the following wording: ("One who lives in the desert becomes rough and one who pursues the game becomes heedless (of worship).") (Reported by Al-Tabarany). It was reported also in Al-Jami' Al-Saghir with the commentary of Kunuz Al-Haqa'iq, vol. 2, p. 112, having the following wording: ("One who lives in the desert becomes rough.") It was reported by Imam Ahmad on the authority of Al-Bara' and Al-Suyuty said that it is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.). It was reported with the wording: ("One who lives in the desert becomes rough; one who pursues the game becomes heedless (of worship); and one who comes to the gates of the sultan falls into Fitnah (temptation).") He also stated that Al-Tabarany reported it in his book Al-Kabir on the authority of Ibn 'Abbas and said that it is Hadith Hasan. Abu Dawud said: Musaddad reported on the authority of Yahya from Sufyan from Abu Musa from Wahb Ibn Munabbih who reported on the authority of Ibn 'Abbas that the Prophet (peace be upon him) said - the narrator Sufyan remarked: I only know of it as a Hadith reported from the Prophet (peace be upon him) - who said: ("One who lives in the desert becomes rough; one who pursues the game becomes heedless (of worship); and one who comes to the gates of the sultan falls into Fitnah (temptation).")

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Q 5: ("Two types of people if they are righteous, people will be righteous; and if they are corrupt, people will be corrupt...") **Is this an authentic Hadith or is it 'Umar's speech?**

A: This was narrated by Abu Nu'aym in [Al-Hilyah] on the authority of Ibn 'Abbas, and was mentioned by Al-Suyuty in [Al-Jami' Al-Saghir] with the following wording: ("Two types of people if they are righteous, people will be righteous; and if they are corrupt, people will be corrupt: scholars and rulers.") Al-Suyuty indicated its weakness, and Al-Manawy stated in his commentary on [Al-Jami' Al-Saghir] on the authority of Al-Hafizh Al-'Iraqy that it is Da'if (weak). The knowledgeable Shaykh Nasir Al-Din Al-Albany also stated in the book [Silsilat Al-Ahadith Al-Da'ifah] that it is Hadith Mawdu' (fabricated Hadith) because it includes Muhammad Ibn Ziyad Al-Yashkury in its Isnad (chain of narrators), who is classified as a "liar". The same was said by Ahmad and Ibn Mu'in .

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Q 6: "By the One in Whose Hand is my soul! You will die just as you sleep, and you will be resurrected just as you wake up. Truly, it is then Jannah (Paradise) forever or Hellfire forever." Is this attributed to the Prophet (peace be upon him)? What is its degree of authenticity?

A: We do not know of any source that attributes that quote to the Prophet (peace be upon him); rather it is attributed to Qass ibn Sa'idah.

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The first question of Fatwa no. 5881

Q 1: Are the following Hadiths Sahih (authentic)?

(A): ("Angels do not enter a house in which there is a dog or a picture.")

(B) "Accursed! Accursed!" It was said, "Who are they, O Messenger of Allah?" He said, "The player of Duff (a tambourine-like instrument without bells) and the listener to the reed pipe."

A: (A): The Hadith: ("Angels do not enter a house in which there is a dog or a picture.") is Sahih, narrated by Imam Ahmad, Al-Bukhari, Muslim, Al-Tirmidhy, Al-Nasa'y and Ibn Majah.

(B): Playing the Duff to announce marriage is permissible for women only, whereas playing and listening to musical instruments and such forms of amusement is prohibited, based on the evidence in the Shari'ah prohibiting it.

As for the Hadith which states, "Accursed! Accursed!...", it is baseless as far as we know.

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The ninth question of Fatwa no. 5176

Q 9: What is the degree of authenticity of the following Hadith: ("The (optional) Salah (Prayer) at day is to be offered two Rak'ahs by two Rak'ahs.") **?**

A: This Hadith is related by Ahmad in his Musnad, Abu Dawud, Al-Nasa'y, Al-Tirmidhy, and Ibn Majah in their Sunan (Hadith compilations classified by jurisprudential themes), on the authority of Ibn 'Umar (may Allah be pleased with them both) in the following wording: ("The (optional) Salah (Prayer) at night and day is to be offered two Rak'ahs by two Rak'ahs." [i.e., two Rak'ahs at a time; saying Taslim (salutation of peace ending the Prayer) after each two Rak'ahs]) Al-Haythamy said that this is an authentic Hadith whose narrators are all Thiqah (trustworthy). The saying of Al-Daraqutny that the word "day" is added to the narrations of the Hadith, and that there is a Wahm (illusion) on the part of Al-Barqy is wrong, because he is a Thiqah (trustworthy) and the addition of the Thiqah narrator should be accepted.

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The fifth question of Fatwa no. 6357

Q 5: "Islam began as a stranger and shall return as a stranger as it began, so Tuba (meaning Paradise or a tree in Paradise) is to the strangers." It was asked, "Who are the strangers, O Messenger of Allah?" He replied, "Those who reform people after they become corrupt." Is this Hadith Sahih (authentic) or Da'if (weak)?

A: This Hadith was originally reported in [Sahih Muslim], from Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ("Islam began as a stranger and shall return as a stranger as it began, so Tuba (meaning Paradise or is the name of a tree in Paradise) is to the (likewise) strangers.")

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The extra phrase "It was asked: Who are the strangers?...etc." was related by Imam Ahmad in his Musnad, from 'Abdullah ibn Mas'ud (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ("Islam began as a stranger and shall return as a stranger as it began, so Tuba is to the strangers." It was asked, "Who are the strangers?" He replied, "The forsakers of kindred (for the sake of Islam).") 1/398. He related also from 'Abdullah ibn 'Amr (may Allah be pleased with him) that he said, "One day while we were sitting with the Messenger of Allah (peace be upon him), he said, ('Tuba (a tree in Paradise) is to the strangers.' We asked, 'Who are the strangers, O Messenger of Allah?' He said, 'A few righteous people among many corrupted people; those who oppose them are more than those who obey them.'") Hadith / 177.

He also related from 'Abdul-Rahman ibn Sanah that he heard the Messenger of Allah (peace be upon him) say, ("Islam began as a stranger and shall return as a stranger as it began, so Tuba is to the strangers." It was asked, "O Messenger of Allah, who are the strangers?" He replied, "Those who reform when people go wrong.") Thus, it is clear that this Hadith is Sahih.

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Fatwa no. 8820

Q 1: In the book entitled: "Iqtida' Al-Sirat Al-Mustaqim li-Mukhalafat Ashab Al-Jahim (Following the Straight Path)" p. 296, there is a Hadith which states: ("Never do the deeds of a people go bad except that they start to decorate their Masjids (mosques).") **What is the authenticity of this Hadith?**

A: This Hadith is related by Ibn Majah on the authority of Ibn 'Umar who narrated it from the Prophet (peace be upon him). It is Da'if (weak) Hadith, because its Sanad (chain of narrators) includes Jubarah ibn Al-Mughallis, who was classed as a weak narrator.

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Q2: There is a Hadith in: "Iqtida' Al-Sirat Al-Mustaqim li-Mukhalafat Ashab Al-Jahim (Following the Straight Path)" (p. 200), related by Muslim, stating: (("There will be in (the tribe of) Thaqif a liar and a Mubir (destructive tyrant).")) **The liar was Al-Mukhtar Al-Thaqafy, who sided with Husayn. There was also Al-Hajjaj who turned away from 'Aly and his people, and was a "Mubir". What exactly does it mean that he was a "Mubir"?**

A: A Mubir is someone who sheds blood, attacks people, and oppresses them. Al-Hajjaj ibn Yusuf Al-Thaqafy was one of them.

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Q 3: It is related in (Mukhtasar Sahih Muslim) by Al-Hafiz Al-Mundhiry (may Allah be merciful to him) p. 281 Hadith no. 1059, on the authority of Zayd ibn Khalid Al-Juhany that the Prophet (peace be upon him) said: ("Shall I not tell you who is the best of witnesses? The one who gives his testimony before he is asked for it.") **So, how can we reconcile this Hadith with the other which says:** ("There will come after you, people who will give testimony without being asked to testify.") **Al-Bukhari Part 52, Chapter 9?**

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This Hadith is also related in Sahih Muslim, Sunan Al-Tirmidhy, Sunan Ibn Majah, Musnad Ahmad and Muwatta' Malik. It is also mentioned in the book entitled Muftah Kunuz Al-Sunnah.

A: The Hadith censuring the rashness to deliver testimony before being asked to do so refers to those who belittle the matter of testimony; those who do not seek to tell the truth therein and do not care about it due to their lack of Iman (Faith) and fear of Allah. However, the Hadith praising those who deliver the testimony before being asked refers to those who must deliver it and they did before being asked to affirm the truth lest it should be lost especially when there is no other witness but them. For more details, refer to the books entitled Fath Al-Bary and Fath Al-Majid.

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The second question of Fatwa no. 4964

Q 2: I heard a Hadith ascribed to the Messenger of Allah (peace be upon him), but I do not know whether it is authentic or not. I want to know its origin and in which books of Hadith it was mentioned. (The Messenger of Allah (peace be upon him) was asked, "Can the believer be a thief?" He said, "Yes." He was asked, "Can the believer be a fornicator?" He said, "Yes." He was asked, "Can the believer be a liar?" He said, "No, no, no.")

(Part No. 4; Page No. 433)

According to another version, "Can the believer be a miser?" He said, "Yes." He was asked, "Can the believer be a coward?" He said, "Yes." He was asked, "Can the believer be a liar?" He said, "No, no, no." Appreciate your guidance, may Allah reward you the best!

A: This Hadith was related by Al-Mundhiry in the chapter on "Encouragement to honesty and warning against lying" in his book entitled Al-Targhib wa Al-Tarhib, part 4, as follows: On the authority of Safwan ibn Sulaym that he said: (The Messenger of Allah (peace be upon him) was asked, "Can the believer be a coward?" He said, "Yes." He was asked, "Can the believer be a miser?" He said, "Yes." He was asked, "Can the believer be a liar?" He said, "No.") Related by Malik as Mursal (a Hadith with no Companion of the Prophet in the chain of narration). Al-Mundhiry said that it is a Hadith Mursal. The Mursal category falls under the section of Da'if (weak) Hadith.

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The sixth question of Fatwa no. 4029

Q 6: What is the degree of the following Hadith in terms of authenticity and reliability: ("Among the servants of Allah are some whom people turn to in their need, these will be the secure (servants) on the Day of Resurrection.")

A: Al-Suyuty mentions in his book: "Al-Jami' Al-Saghir" that Al-Tabarany narrated this Hadith in "Al-Mu'jam Al-Kabir" on the authority of Ibn 'Umar (may Allah be pleased with them) as follows:

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("Among the servants of Allah are some whom He has singled out for fulfilling the needs of people, whom people turn to in their need. These will be the secure (servants) from the Punishment of Allah.") As-Suyuty indicated that this report is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.). Al-Manawy stated in "Faydh Al-Qadir" that the wording of the narration of Al-Tabarany contains the words: "Among the creatures of Allah are some whom He has created" instead of the words: "Among the servants of Allah are some whom He has singled out for..." He reported that Al-Haythamy said: "The Sanad (chain of narrations) of the Hadith includes a narrator classified as Da'if (weak) by the Jumhur (dominant majority) of Hadith critics. Moreover, Ahmed ibn Tarek, who reported this narration from the weak narrator, is unknown to me; but the rest of them are Rijal Al-Sahih (narrators of Hadith compiled by Al-Bukhari and/or Muslim)." It is thus weak in terms of transmission rules. Taking for granted that it is authentic, the lesson meant is the merit of fulfilling people's needs; whether by giving money, teaching knowledge, giving guidance, or lending a helping hand to people who are in need. It must be noted that this can only be done by the living and not the dead people. The Hadith indicates the permissibility of seeking help from living people to meet needs and avert harm, as an admitted means while putting one's trust in Allah alone. The Hadith does not contain any evidence for permissibility of seeking help from the dead or resorting to them to fulfill needs and remove suffering, based on the texts declaring the act of seeking help from the dead to be Shirk (associating others with Allah in His Divinity or worship).

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Fatwa no. 585

Q: My question is about the degree of authenticity of the following two transmitted sayings, which are commonly said by people:

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First: What is ascribed to the Messenger of Allah (peace be upon him) that he said after returning from one of his battles: ("We have returned from the lesser Jihad (striving in the Cause of Allah) to the greater Jihad (the inward spiritual struggle).") **Second: What is also ascribed to him that he (peace be upon him) said:** ("Whoever learns the language of some people, will be safe against their deception.")

A: As for the first Hadith reporting that the Messenger of Allah (peace be upon him) said after returning from one of his battles: ("We have returned from the lesser Jihad (striving in the Cause of Allah) to the greater Jihad (i.e., Jihad against oneself)." They asked, "What is the greater Jihad? He replied, "The struggle against one's heart.") This Hadith is related by Al-Ghazaly in Kitab Sharh 'Aja'ib Al-Qulub (The Explanation of the Wonders of the Heart), Chapter on "Bayan Shawahid Al-Naql Min Arbab Al-Basa'ir wa Shawahid Al-Shar'" in his book entitled Ihya' 'Ulum Al-Din to prove that the best way to overcome diseases of the heart is to abandon forbidden desires. Al-'Iraqy also mentioned in his book entitled "Al-Moghny 'an Haml Al-Asfar Fi Al-Asfar Fi Takhrig Ma Fi Al-Ihya' Min Al Akhbar", that the said Hadith: ("We have returned from the lesser Jihad (striving in the Cause of Allah) to the greater Jihad") is related by Al-Bayhaqy in Kitab Al-Zuhd (Book of Renunciation of Worldly Pursuits) on the authority of Jabir and said that the Isnad (chain of narrators) of this Hadith is Da'if (weak). Al-Minawy also said in his book "Faid Al-Qadir fi Sharh Al-Jami' Al-Saghir" after relating the Hadith that it is also narrated on the authority of Jabir by Al-Bayhaqy in Kitab Al-Zuhd which is a small volume, and said that it has a weak Isnad. This view was also held by Al-'Iraqy.

It is also reported by Al-Suyuty in his book "Al-Durar Al-Muntathera" on the authority of Ibn Hajar that he said in his book "Tasdid Al-Qaws" in his commentary on this Hadith:

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"That it is a popular phrase said by Ibrahim ibn Abu 'Abla, in the book entitled Al-Kuna by Al-Nasa'y."

As for the second Hadith: Whoever learns the language of some people, will be safe against their deception, it is not mentioned in any Hadith books that we reviewed, and it might be traced to one of Al-Salaf (righteous predecessors). However, it bears a true and reasonable meaning, for anyone who learns the language of different people, will surely know what they are talking about, and thus be protected against their deception.

Furthermore, the implication that such Hadith entails concerning learning foreign languages is valid and permissible. It is worth mentioning that the Prophet (peace be upon him) commanded Zayd ibn Thabit to learn the language of the Jews to be a trustworthy interpreter between him (the Prophet) and the Jews.

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Fatwa no. 5876

Q: Can you please clarify who said the following words, for some of our teachers say it is a Hadith, while others attributes them to one of the Sahabah (Companions of the Prophet): ("Teach your sons swimming, archery and horsemanship.") I hope that you will send us the correct answer with citing its sound Sanad (chain of narrators), and may Allah reward you with good!

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A: This Hadith is related by Al-Bayhaqy on the authority of Ibn 'Umar (may Allah be pleased with them) from the Prophet (peace be upon him), with the following wording: ("Teach your sons swimming and archery, and teach woman how to spin.")

It is also related by Al-Daylamy in: "Musnad Al-Firdaws" on the authority of Jabir who narrated it from the Prophet (peace be upon him) with the following wording: ("Teach your sons archery, for it is a means of defeating the enemy.") The Sanad includes 'Abdullah ibn 'Ubaydah who is stated by Al-Dhahaby in his book "Al-Du'afa' (Weak Narrators)" and he said: He is Da'if (weak) narrator, but more than one scholar consider him to be Thiqah (trustworthy). The Sanad also includes Mundhir ibn Ziyad, concerning whom Al-Daraqutny said, "He is Matruk (a narrator whose Hadith transmission was discarded due to unreliability)." This Hadith is also reported by Ibn Mandah in: "Al-Ma'rifah", Abu Musa in: "Al-Dhayl", and Al-Daylamy in: "Musnad Al-Firdaws" on the authority of Bakr ibn 'Abdullah ibn Al-Rabi' Al-Ansary from the Prophet (peace be upon him), with the following wording: ("Teach your sons swimming and archery! How excellent entertainment for woman in her house is the spin! And if your parents call you, answer to your mother (first).")

The Sanad of this narration includes Salim ibn 'Amr Al-Ansary concerning whom Al-Dhahaby said in: "Al-Mizan", "'Aly ibn 'Ayyash reported a false narration from him" and he quoted this Hadith.

However, learning archery is lawful as indicated by many Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). It also falls under the general meaning of the Ayah saying (what means): (And make ready against them all you can of power)

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The second question of Fatwa no. 11005

Q 2: What is the degree of authenticity of this Hadith: ("The most hated of lawful things to Allah is divorce.") **Some people class it as Da'if (weak) and say it is Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration)? They also question the Matn (text of a Hadith) and ask how can Allah make something that He hates lawful, when nothing can compel Allah?**

A: It is reported in "Mukhtasar Al-Sunan" by Abu Dawud on the authority of Muharib ibn Dithar on the authority of Ibn 'Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said, ("The most hated of lawful things to Allah (may He be Exalted) is divorce.") Al-Mundhiry said, "It was related by Ibn Majah and the majority of scholars consider it to be a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) but it is Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration)." Al-Bayhaqy said, "It is related by Ibn Abu Shaybah on the authority of 'Abdullah ibn 'Umar as Mawsul (a Hadith with a connected chain of narrators), but I do not think that he memorized it accurately."

In another narration, on the authority of Muharib ibn Dithar, who narrated that the Messenger of Allah (peace be upon him) said, ("There is never a thing that Allah has permitted more hateful to Him than divorce.") "This narration is Mursal."

Furthermore, Ibn Al-Qayyim said, "It is related by Al-Daraqutny from the Hadith on the authority of Mu'adh ibn Jabal (may Allah be pleased with him), who narrated that the Prophet (peace be upon him) said, ("There is never a thing that Allah has permitted more hateful to Him than divorce.") The Sanad (chain of narrators) includes Humayd ibn Malik who is a Da'if (weak) narrator."

Al-Manawy related in: "Fayd Al-Qadir" that Ibn Hajar said, "The preponderant opinion of

Abu Hatim and Al-Daraqutny is that the following Hadith is Mursal: ('The most hated of lawful things to Allah is divorce.') "

Ibn Al-Jawzy mentioned the Hadith in: "Al-'Ilal" with the same Sanad of Abu Dawud and Ibn Majah, but he ranked it as Da'if, due to the presence of 'Ubaydullah Al-Wassafy. Yahya said, "He is not dependable," while Al-Nasa'y said, "His Hadith transmission is discarded (due to unreliability)." Abu Dawud (may Allah be merciful to him) reported the Hadith with a Sahih (authentic) connected Sanad on the authority of Ma'ruf ibn Wasil, on the authority of Muharib ibn Dithar, on the authority of Ibn 'Umar, who narrated it from the Prophet (peace be upon him). This Sanad does not include 'Ubaydullah ibn Al-Walid Al-Wassafy, whom Ibn Al-Jawzy stated as the cause of judging the Hadith to be defective. Consequently, this Hadith is judged to be sound based on the Muttasil narration and not the Mursal; however, the Mursal narration in that case supports the Muttasil and does not impair it. As for the Matn, there is nothing unacceptable about it, for permitting divorce but at the same time hating that it should happen are not incompatible. Allah (Glorified be He), the All-Wise and All-Knowledgeable, makes divorce lawful to His Servants when it becomes necessary, and hates it for

them when it is unnecessary. Similar to that is also the Hadith where the Prophet (peace be upon him) said, ("The parts of land dearest to Allah are its mosques, and the parts of land most hateful to Allah are its markets.") (Related by Imam Muslim in his Sahih [Book of Authentic Hadith])

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Fatwa no. 6353

Q1: The Messenger of Allah (peace be upon him) said, ("Anyone who prays forty Salahs (Prayers) in my Masjid (mosque) without missing any of the obligatory Salahs will have all their past sins forgiven by Allah.")

2. The Messenger of Allah (peace be upon him) said, ("Anyone who prays forty days in my Masjid without missing any of the obligatory Salahs will be as released from their sins as when their mother gave birth to them.") **Are the texts of these two Hadith Sahih (authentic)?**

A: The Hadith are Da'if (weak) and Mudtarib (a Hadith with disagreement over a transmitter or the text) due to disagreement in the Matn (texts of the Hadith) and Sanad (chains of narrators).

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The first question of Fatwa no. 4927

Q 6: There is a Hadith in Sahih Al-Jami' which says: ("Every Du'a' (supplication) is held back until one sends blessings upon the Prophet (peace be upon him).") **Is the Du'a' meant here the one which is made during Salah (Prayer) or the usual supplications outside Salah?**

A: This Hadith is not Sahih (authentic) as the author of Al-Jami' Al-Saghir emphasized its weakness.

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(Part No. 4; Page No. 441)

The fourth question of Fatwa no. 3014

Q 4: Please inform us of the degree of authenticity of the following Hadith:

A - ﴾ Allah loves the chaste poor man who strives to maintain his children ﴿ .

B - ﴾ Allah loves the chaste who abstains from begging people and hates the vulgar, importunate beggar ﴿ .

C - ﴾ Richness does not lie in having many possessions, but true richness is contentment of the soul ﴿ .

D - ﴾ Whoever has married has fulfilled half of his religion; therefore, let him fear Allah regarding the other half ﴿ .

E - ﴾ Verily, a glance (at unlawful things) is one of the poisoned arrows of Iblis (Satan); whoever refrains from it out of fear of Allah (Exalted be He), He will bestow upon him belief whose sweetness he will find in his heart ﴿ .

A: Hadith no. (A): Related by Ibn Majah on the authority of 'Imran Ibn Husayn from the Prophet (may peace be upon) in the following wording: ﴾Allah loves His believing poor servant who abstains from begging people and strives to maintain his children﴿ . The Sanad (chain of narrators) of this Hadith includes Hammad Ibn 'Isa Al-Juhany concerning whom Al-Dhahaby said: "Scholars ranked him as a weak narrator." It also includes Musa ibn 'Ubidah Al-Randy concerning whom the same is declared by Al-Dhahaby in his book Al-Kashshaf, and in his book Al-Du'afa' Imam Ahmad is quoted to have said: "It is not valid to report on his authority." The Sanad of this Hadith also includes Al-Qasim ibn Mahran who never met 'Imran ibn Husayn. Moreover, Al-Hafizh Al-'Iraqy said concerning this Hadith: "Its Sanad is weak", Al-Sakhawy said: "But it has some corroborating reports" and Al-Suyuty indicated in his book Al-Jami' Al-Saghir that the Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

(Part No. 4; Page No. 442)

Hadith no. (B): Related by Al-Bazzar on the authority of Abu Hurayrah that the Prophet (peace be upon him) said: ﴾A servant (of Allah) will not have Iman (faith) until their neighbors are safe from their evils. And whoever believes in Allah and the Last Day should speak good (words) or else keep silent. Verily, Allah loves the one full of Haya (modesty, humility, chastity, purity, piety), the meek, the one who abstains from asking; and hates the vulgar, the dissolute, the importunate beggar.﴿ . Al-Haythamy said in Majma' Al-Zawa'id after quoting the Hadith: "Its Sanad includes Muhammad ibn Kathir who is a very weak narrator." Al-Haythamy mentioned the narration of Al-Tabarany for the same Hadith on the authority of Ibn Mas'ud (may Allah be pleased with him), then he said: " Sawwar ibn Mus'ab is included in its Sanad and he is a Matruk (a narrator whose Hadith transmission was discarded due to unreliability)." However, the first and second sentences of this Hadith are reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

Hadith no. (C): Related by Al-Bukhari, Muslim, Abu Dawud, Al-Nasa'y, and Al-Tirmidhy on the authority of Abu Hurayrah (may Allah be pleased with him) as a Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) in this wording: ﴾Richness is not in having many possessions, but true richness is contentment of the soul.﴿

Hadith no. (D): Related by Ibn Al-Jawzy in his book Al-'Ilal on the authority of Anas (may Allah be pleased with him) as a Hadith Marfu' and he commented saying: "It is not authentic." The Hadith is also related by Al-Tabarany in his three Mu'jams (Hadith compilations) on the authority of Anas as a Hadith Marfu' in this wording: ﴾Whoever marries has completed half of Iman and should fear Allah regarding the remaining half.﴿ Al-Hafizh Al-'Iraqy said: "Its Sanad is weak". The same Hadith is related by Al-Hakim in Al-Mustadrak on the authority of Anas (may Allah be pleased with him) in this wording: ﴾Whoever Allah blesses with a righteous wife, He has helped him fulfill half of his religion, so let him fear Allah regarding the remaining half.﴿ Al-Suyuty indicated in his book Al-Jami' Al-Saghir that it is a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

(Part No. 4; Page No. 443)

Hadith no. (E): Related by Al-Tabarany according to his Sanad on the authority of 'Abdullah ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Verily, a glance (at unlawful things) is one of the poisoned arrows of Iblis (Satan); whoever refrains from it out of fear of Me, I will replace it for him with belief whose sweetness he will find in his heart.﴿

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The first and second questions of Fatwa no. 2370

Q 1: What is the degree of authenticity of the following Hadith, ("When you see a man regularly frequenting the Masjid (mosque), testify that he is a believer.") **?**

A: This Hadith was narrated by Imam Ahmad, Al-Tirmidhy, Ibn Majah, Ibn Khuzaymah, Ibn Hibban, Al-Hakim and Al-Bayhaqy from Abu Sa'id Al-Khudry from the Prophet (peace be upon). Al-Tirmidhy declared that it is Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration). Al-Hakim declared that it is an authentic Egyptian narration. Al-Dhahaby traced its reporters and found that they include Darraj ibn Sam'an who frequently narrated Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Mughaltay, in the book entitled Sharh Sunan Ibn Majah declared that this Hadith is Da'if (weak). In his book Al-Jami' Al-Saghir, Al-Suyuty indicated that it is Sahih (authentic). Imam Ahmad stated that any Hadith reported by Darraj is Munkar.

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At one place Al-Daraqutny said: Darraj is ranked as Da'if (weak), and at another: Darraj is Matruk (a narrator whose Hadith transmission was discarded due to unreliability). Furthermore, his narration from Abu Al-Haytham makes him of even weaker reliability than his narration from others.

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Q 2: What is the degree of authenticity of the Hadith reported about passing the palms over one's face after making Du'a' (supplication) whether in Qunut (supplication said after bowing while standing in Prayer) or other times, or about blowing on them then passing them over one's entire body or part of it upon listening to a supplicatory Ayah (Qur'anic verse) or raising one's hands while invoking Allah? I would like your opinion on the permissibility of doing this.

A: First: According to the narration by Ibn Majah: ("When you invoke Allah raise the palms and not the backs of your hands upwards. Upon finishing your invocation, rub your palms against your face.") Related by Ibn Majah on the authority of Ibn 'Abbas (may Allah be pleased with them). Al-Suyuty mentioned this Hadith in "Al-Jami' Al-Saghir" and indicated that it is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.). However, Ibn Al-Jawzy said, "It is not a sound Hadith as its Sanad (chain of narrators) includes Salih ibn Hassan who is Matruk (a narrator whose Hadith transmission was discarded due to unreliability)." Moreover, Ibn Hibban said, "He (Salih Ibn Hassan) owned singers and used to listen to them and report fabricated Hadith ascribed falsely to reliable narrators." In addition, Ahmad, Ibn Ma'in, Abu Dawud, Abu Hatim, and Al-Daraqutny all ranked him as Da'if (weak) narrator. Al-Bukhari said, "Hadith reported by him are Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)." Abu Nu'aym Al-Asbahany said, "The Hadith he reports are Munkar (rejected) and Matruk (discarded due to unreliability)." **Second:** The wording of the same Hadith according to Al-Tirmidhy is as follows: Abu Musa Muhammad ibn Al-Muthanna and Ibrahim ibn Ya'qub and other narrators reported to us that Hammad Ibn 'Isa Al-Juhany reported to them, on the authority of Handhalah ibn Abu Sufyan Al-Jamhi, on the authority of Salim ibn 'Abdullah, on the authority of his father ('Abdullah), on the authority of 'Umar ibn Al-Khattab (may Allah be pleased with him) that he said: ("Whenever the Messenger of Allah (peace be upon him) raised his hands in supplication, he would not lower them until he had passed them over his face.")

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According to the narration of Muhammad ibn Al-Muthanna: "...he would not put his hands back down until he had passed them over his face." Abu 'Isa (Al-Tirmihy) said, "This Hadith is Sahih Gharib (an authentic Hadith with a single narrator usually at the beginning of the chain of narration) and we know of it only through the narration of Hammad ibn 'Isa. He was the only narrator to report this Hadith and he narrated few Hadith. Moreover, Handhalah ibn Abu Sufyan is considered by Yahya ibn Sa'id Al-Qattan as Thiqah (trustworthy) narrator." But the Sanad (chain of narrtion) of the Hadith he narrated includes Hammad ibn 'Isa who is a weak narrator, and he was the only narrator of this Hadith as Al-Tirmidhy mentioned. In conclusion, Du'a' (supplication) is a permissible act of worship yet there is no authentic evidence about the permissibility of passing the palms over the face after Du'a' because all the existing narrations about passing the palms over the face after Du'a' are weak narrations. Consequently, it is not permissible to pass the palms over the face after Du'a'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4210

Q: I have read at the end of the book of Tafsir (explanation of the meanings of the Qur'an) by Ibn Kathir a reported supplication for memorizing Qur'an and driving away forgetfulness - briefing the Sanad (chain of narrators) - on the authority of Ibn 'Abbas, who narrated that 'Aly Ibn Abu Talib said, "O Messenger of Allah! The Qur'an is slipping from my heart (i.e. my memory)." The Prophet (peace be upon him) said, "Shall I not teach you words that Allah will benefit you with, and benefit with them anyone whom you teach them to." He said, "Yes, let my father and mother be sacrificed for you." The Prophet (peace be upon him) said, "Pray on the eve of Friday four Rak'ahs (units of prayer). Recite Al-Fatihah and Ya-Sin in the first Rak'ah; Al-Fatihah and (Ha -Mim) Al-Dukhan in the second Rak'ah; Al-Fatihah and (Alif, Lam, Mim, Tanzil) Al-Sajdah in the third; and Al-Fatihah and Tabarak Al-Mufassal in the fourth. When you finish the Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), praise and extol Allah and then invoke Allah's blessings upon the prophets, then seek forgiveness for the believers, and after that say:

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(O Allah have mercy upon me by helping me abandon sins as long as You keep me alive, and relieve me from engaging in what does not concern me. Bestow on me the blessing of seeking all that makes me gain Your Contentment. O Allah! Originator of the heavens and the earth, Possessor of Majesty, Honor and Glory that can never be attained. I ask You, O Allah, O Most Merciful One, in the Name of Your Majesty and the Light of Your Face to oblige my heart to memorize Your Book in the way You have taught me, and bless me with reciting it in the way that makes You pleased with me. I ask You to enlighten with this Book my sight and make my tongue flow with it; relieve by it my heart, expand by it my chest, employ my body in serving it, and give me strength and support to do that as only You can help me do good and no one can grant success but You). The Prophet (peace be upon him) continued, "Do this three, five or seven Fridays and you will memorize it by Allah's Leave. This (supplication) never failed a believer." After seven Fridays, 'Aly came to the Prophet (peace be upon him) and told him that he had memorized the Qur'an and the Hadith. Upon that the Prophet (peace be upon him) said, "A believer, by the Lord of the Ka'bah (the Sacred house)! Teach (this to others) Abu Al-Hassan, teach Abu Al-Hassan." That was the text mentioned by Al-Tabarany, I hope that your Eminence will answer my following questions: 1- Is this Hadith Sahih (authentic) or Da'if (weak)?

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2- Is it permissible to act according to a Da'if, Mursal (a Hadith with no Companion of the Prophet in the chain of narration), Mu'allaq (a Hadith missing a link in the chain of narration, reported directly from the Prophet) or other kinds of Hadith in acts of worship, as is the case with this Hadith, which is Da'if; especially when related to the worship of Salah (prayer) and its great virtue? 3- Will this not affect 'Aqidah (creed)?

A: First, Ibn Kathir said regarding this Hadith: It is obvious that this Hadith is strange, or even rejected. End of quote. None of the narrations that we have for this Hadith proves it to be authentic. Second, Hadith that cannot be taken as evidence are not relied on in Tashri' (Islamic Legislation), and we recommend you to refer to Mustalah Al-Hadith (Hadith Terminology) specially, [Muqadimah Ibn Salah], [Nukhbat Al-Fikr] by Ibn Hajar and his explanation [Nuzhah Al-Nazhar] as well, so that you can learn in detail the Hadith which can or cannot be quoted as evidence. Third, there is no objection to saying this supplication, for it is a good one and does not include any words violative of Shari'ah (Islamic law). However, you should not perform the mentioned Salah (prayer) to say this supplication because there is no evidence of its validity. As for supplication, there is no harm if a person says whatever supplication they like as long as it does not contain any unlawful words; even it is not authentically reported from the Prophet (peace be upon him). It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) taught his Companions the Tashahhud, then he said: ("Then choose whatever supplication you love best and supplicate.") In other narration, he (may peace be upon him) said: ("Then he may choose any invocation that he likes.")

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It is also reported in the Sahih (Authentic book of Hadith) that the Prophet (peace be upon him) said: ("The nearest a servant can be to his Lord is when he is prostrating, so supplicate to Allah much (while in that posture).") However, he (peace be upon him) has not specified a certain supplication. There are many Hadith narrated in this regard .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Fatwa no. 8712

Q: It is mentioned in the book entitled Qasas Al-Anbiya' (Stories of the Prophets) by Ibn Kathir that there is a prophet whose name was Hanzhalah ibn Safwan. Though, it is well known that many books were published in this field without mentioning the name of this prophet. Could you enlighten us in this regard? Could you also tell us about any book in which we may find the name of this prophet? Could you also inform us about the first black slave who will be admitted to Paradise whom Al-Hafizh ibn Kathir referred to in the same mentioned book (Qasas Al-Anbiay'), Part 1, p. 239, Chapter on Ashab Al-Ras (the People of Ras), the volume issued by Misr publishing house.

A: Regarding what has been mentioned that Allah (Glorified be He) has sent a prophet whose name was Hanzhalah ibn Safwan

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and his people killed him was transmitted by Ibn Kathir on the authority of Al-Suhaily in his book entitled Al-Bidayah. Neither Al-Suhaily nor Ibn Kathir mentioned the Sanad (chain of narrators) of this narration or ascribed it to anyone. So, this narration is not reliable.

As for the Hadith that reads: "The first among people to enter Paradise on the Day of Resurrection will be the black slave", it is not Sahih (authentic) according to our knowledge. Ibn Kathir mentioned it in his book Al-Bidayah, and said: It is Mursal (a Hadith with no Companion of the Prophet in the chain of narration) because Muhammad ibn Ka'b Al-Qurazhy did not live at the time of the Prophet (peace be upon him).

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The fifth question of Fatwa no. 5682

Q 5: The Messenger of Allah (peace be upon him) said, ("Desire is forgiven for a person as long as he does not act upon it or speak of it.") **(Narrated by Abu Nu'aym) The Prophet (peace be upon him) also said,** ("You must keep to 'La ilaha illa Allah (there is no deity but Allah)' and seeking forgiveness from Allah, for Iblis (Satan) said, 'I destroy people by sins, and they destroy me by (their saying), 'La ilaha illa Allah,' and seeking forgiveness. When I saw this, I destroyed them by (seducing them into following their) inclinations and desires, while they think that they are guided aright.'") **(Narrated by Abu Ya'la from Abu Bakr). How can these two statements cited in the Hadith be reconciled: "Desire is forgiven" and "I destroyed them by inclinations and desires"?**

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A: With regard to the first Hadith, we know nothing about its authenticity. The well-known Hadith in this regard is the one narrated by Al-Bukhari and Muslim (may Allah be merciful to them) in the Two Sahih (authentic) Books of Hadith from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Allah has pardoned my Ummah (nation) for whatever they speak in their minds, as long as they do not act upon it or speak of it.")

As for the second Hadith, in his book entitled Al-Jami' Al-Saghir, Al-Suyuty attributed it to Abu Ya'la and declared that it is Da'if (weak) Hadith. The inclinations and desires in this Hadith refer to Bid'ahs (innovations in religion).

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The second question of Fatwa no. 9880

Q 2: What is the degree of authenticity of the following Hadith: ("When the ears of any of you buzz, let him remember me, invoke blessings upon me and say: May Allah remember whoever remembers me.") **?**

A: This Hadith is not authentically reported from the Prophet (peace be upon him). So, it is a Da'if (weak) one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 9899

Q: I attached a copy of a leaflet that was distributed in a Masjid (mosque) in Riyadh to the letter sent to your Eminence. This leaflet contains a Hadith related by Imam Ahmad ibn Hanbal (may Allah be merciful to him). I read the Hadith during my stay in the Masjid. Some attendants asked me about its degree of authenticity, so I searched for it in the narrations of Khalid ibn Al-Walid in Musnad Ahmad and others, and I could not find this Hadith. So, I found doubts in myself regarding this Hadith. Could you kindly tell us about the degree of authenticity of this Hadith, may Allah reward you with the best reward! The Hadith reads as follows: It is reported on the authority of Khalid ibn Al-Walid (may Allah be pleased with him) that he said: A Bedouin came to the Messenger (peace be upon him) and said: O Messenger of Allah, I came to ask you about what may enrich me in this world and in the Hereafter. The Messenger (peace be upon him) said: Ask whatever you like. He said: I want to be the most knowledgeable of mankind. The Prophet (peace be upon him) said: Fear Allah and you will be the most knowledgeable of mankind. He said: I want to be the richest of mankind. The Prophet (peace be upon him) said: Be content and you will be the richest of mankind. He said: I want to be the most just of mankind. The Prophet (peace be upon him) said: Like for the people what you like for yourself and you will be the most just of mankind. He said: I like to be the best of mankind. The Prophet (peace be upon him) said: Be beneficial to mankind and you will be the best of mankind. He said: I like to be the closest of people to Allah. The Prophet (peace be upon him) said: Mention Allah frequently and you will be the closest of people to Allah. He said: I like to have perfect Iman (Faith). The Prophet (peace be upon him) said: Be of good morals and your faith will become perfect.

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He said: I like to be of the good-doers. The Prophet (peace be upon him) said: Worship Allah as if you see Him; if you cannot see Him, surely He sees you. He said: I like to be of the obedient. The Prophet (peace be upon him) said: Perform the duties enjoined by Allah and you will be of the obedient. He said: I like to meet Allah pure of sin. The Prophet (peace be upon him) said: Bathe yourself for purification after Janabah (major ritual impurity) and you will meet Allah pure of sin. He said: I like to be gathered on the Day of Resurrection in the light. He said: Do not do wrong to yourself or to anyone else and you will be gathered on the Day of Resurrection in the light. He said: I like that Allah would show mercy to me on the Day of Resurrection. The Prophet (peace be upon him) said: Show mercy to yourself and show mercy to Allah's servants and your Lord will show mercy to you on the Day of Resurrection. He said: I like that my sins decrease. The Prophet (peace be upon him) said: Seek forgiveness frequently and your sins will decrease. He said: I like to be the most honorable of mankind. The Prophet (peace be upon him) said: Do not complain to people about anything of your concerns and you will be the most honorable of mankind. He said: I like to be the strongest of mankind. The Prophet (peace be upon him) said: Rely on Allah and you will be the strongest of

mankind. He said: I like that Allah would expand my livelihood. He said: Keep yourself always pure and Allah will expand your livelihood. He said: I like to be one of those who are beloved by Allah and His Messenger. The Prophet (peace be upon him) said: Love what Allah and His Prophet love and you will be one of their beloved ones. He said: I like to be secured from the Wrath of Allah. The Prophet (peace be upon him) said: Do not be angry at any of Allah's creatures and you will be secured from the Wrath of Allah on the Day of Resurrection. He said: I like that my supplications be answered. The Prophet (peace be upon him) said: Avoid eating that which is unlawful and your supplication will be answered. He said: I like not to be put to shame by my Lord on the Day of Resurrection. The Prophet (peace be upon him) said: Guard your private parts from Zina (premarital sexual intercourse and/or adultery) in order not to be put to shame by your Lord on the Day of Resurrection.

He said: I like that my Lord would keep my sins secret on the Day of Resurrection. The Prophet (peace be upon him) said: Keep the sins of your brothers secret and Allah will keep yours secret on the Day of Resurrection. He said: What saves from sins? The Prophet (peace be upon him) said: Tears, submission and sickness. He said: Which good deed is greatest in the Sight of Allah (Exalted be He)? The Prophet (peace be upon him) said: Good manners, humility and patience in trials. He said: Which bad deed is greatest in the Sight of Allah (Exalted be He)? The Prophet (peace be upon him) said: Bad manners and miserliness holding sway. He said: What appeases the Anger of the Lord in this world and in the Hereafter? The Prophet (peace be upon him) said: Secret charity and maintaining the ties of kinship. He said: What puts off the fire of Hell on the Day of Resurrection? The Prophet (peace be upon him) said: Showing patience in this world when faced with trials and calamities. Imam Al-Mustaghfiry said: I have not seen a Hadith more inclusive and illustrative of the merits of religion than this Hadith. Related by Imam Ahmad ibn Hanbal.

A: The author of the book entitled Kanz Al-'Ummal mentioned in Part 16 that he found this Hadith in the own handwriting of Shaykh Shams Al-Din ibn Al-Qammah in one of his compilations on the authority of Abu Al-'Abbas Al-Mustaghfiry. He said: I traveled to Egypt seeking knowledge from Imam Abu Hamid Al-Misry. I solicited from him a Hadith narrated by Khalid ibn Al-Walid and he commanded me to fast a year. When I came back to learn the Hadith from him, he told me the Sanad (chain of narrators) of the Hadith on the authority of his Shaykhs tracing the chain back to Khalid ibn Al-Walid, who said: A man came to the Prophet (peace be upon him) and said: I am going to ask you about things related to this world and the Hereafter. The Messenger of Allah (peace be upon him) said: Ask whatever you like...

Accordingly, it becomes evident to you that this Hadith is not Sahih (authentic) because of the unknown narrators in its chain of narration.

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Fatwa no. 705

Q: Would you please tell us the degree of authenticity of the following Hadith:

The first one: ("Whoever performs Hajj to the House (the Ka'bah) without visiting me (i.e. my grave) has shunned me.")

The second: ("Whoever visits me after I die, it is as if he visited me when I was still alive.")

The third one: ("Whoever visits me in Madinah, hopeful of Allah's reward, I will be an intercessor and a witness for him on the Day of Resurrection.") These Hadith were cited in some books and triggered heated debates among people; for and against.

A: The first Hadith was narrated by Ibn 'Ady and Al-Daraqutny on the authority of 'Abdullah ibn 'Umar from the Prophet (peace be upon him) with the following wording: ("Whoever performs Hajj to the House without visiting me has shunned me.") This Hadith is Da'if (weak); it is even judged as Hadith Mawdu' (fabricated). This is because its Sanad (chain of narrators) includes Muhammad ibn Al-Nu'man ibn Shibl Al-Bahily who narrated it from his father, and both of them are very weak narrators. Al-Daraqutny stated that this Hadith is blemished due

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to Ibn Al-Nu'man, not Al-Nu'man. Moreover, this Hadith was narrated by Al-Bazzar through a Sanad including Ibrahim Al-Ghifary who is judged to be Da'if. It was related by Al-Bayhaqy from 'Umar through an unknown Sanad.

The second Hadith was narrated by Al-Daraqutny on the authority of a man from the family of Hatib from Hatib from the Prophet (peace be upon him) with this wording through the Sanad including the anonymous man. Moreover, it was narrated by Abu Ya'la in his Musnad, and by Ibn 'Aday in his book entitled "Al-Kamil" through a Sanad including Hafs ibn Abu Dawud who reported Da'if (weak) Hadith.

The third Hadith was narrated by Ibn Abu Al-Dunya on the authority of Anas ibn Malik from the Prophet (peace be upon him) with this wording through a Sanad including Sulayman ibn Zayd Al-Ka'by, whose Hadith is weak. It was also narrated by Abu Dawud Al-Tayalisy from 'Umar through a Sanad which includes an unknown narrator.

Moreover, authentic Hadith have been reported that urge Muslims to visit the graves in general to take lessons, receive admonition and invoke Allah (Exalted be He) for the dead. All the Hadith about visiting the grave of the Prophet (peace be upon him) in particular are Da'if (weak); rather, it is said they are Mawdu' (fabricated). So, whoever wants to visit the graves or to visit the grave of the Messenger (peace be upon him) in the Islamically lawful manner to learn lessons of wisdom, receive admonition and supplicate to Allah for the dead, invoke peace and blessings upon the Prophet and invoke Allah's pleasure upon the Prophet's two Companions (Abu Bakr and 'Umar), their visit will be lawful and will hopefully be rewarded so long as it is not associated with traveling solely for that purpose. On the other hand, setting out purposely to visit the Prophet's grave is regarded as a Bid'ah (innovation in religion) which is not authentically established by any text and was not done by the

Salaf (righteous predecessors).

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Rather, there are reports that ban this act, among which is the following one in which the Prophet (peace be upon him) said, ("No journey should be made except to three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem).") (Narrated by Al-Bukhari and Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 337 1- What is the degree of authenticity of the following Hadith: ("Whoever falls passionately in love but keeps chaste and hides love, will die as a martyr.") ? Does the love indicated refer to licit love (the love of a man for his wife) or is it referring to something else? 2- The words of this Hadith are printed on the sheets of Um Al-Qura calendar (the calendar used in Makkah), does this prove the authenticity of the Hadith or are they just quoting anything to fill up space? 3- Some people are misled by this report thinking it lawful to speak the language of romance and leading them to fall into forbidden acts. What do you think of this?

A1: This Hadith is transmitted through various chains of narrators in different wordings but none of them is Sahih (authentic): (i) From Suwayd ibn Sa'id, from

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'Aly ibn Mus-hir, from Abu Yahya Al-Qattat, from Mujahid, from Ibn 'Abbas that "the Prophet (peace be upon him)...." (ii) From Suwayd from 'Aly ibn Mus-hir from Hisham ibn 'Urwah from his father from 'Aishah "that the Prophet (peace be upon him)....". Indeed, a group of Hadith critics disapproved of Suwayd's narration of such a Hadith. Among them were: Abu Ahmad ibn 'Ady, Al-Bayhaqi, Al-Hakim, Ibn Tahir, and Yahia ibn Ma'in who said: "He is unreliable and a liar." His authority Ibn Al-Jawzy cited this Hadith among the fabricated accounts in his book "Al-Mawdu'at (Fabricated Hadith)." Moreover, Imam Ahmad said about Suwayd ibn Sa'id: "His Hadith transmission is Matruk (discarded due to unreliability)." Al-Nasa'y also classified him as an untrustworthy narrator. Al-Bukhari said: "When he was afflicted with blindness he could no longer recognize his own narrations, and used to acknowledge as his own Hadiths which he did not relate." Ibn Hibban said, "He reports false accounts ascribing them to the Thiqah (trustworthy) narrators, thus his reports should be avoided." Abu Hatim Al-Razy said: "He is basically truthful but often commits Tadlis (providing misleading information about his shaykh or the chain of narration)." Imam Muslim apologized for citing some of the Hadith reported by him, stating that he only reported from him reports with an elevated Sanad i.e. Hadith with a few number of narrators, which are authentically reported and substantiated by other trustworthy-narrators. For this reason Imam Muslim did not report this Hadith in his Sahih (Authentic Hadith Book).

This Hadith is also reported by Al-Hakim from Muhammad ibn Dawud ibn 'Ali Al-Tahiry from his father from Suwayd. Al-Hakim expressed his surprise to this report. Ibn Al-Jawzy reported it from Muhammad ibn Al-Marzuban from Abu Bakr Al-Azraq from Suwayd. Indeed, the above-mentioned criticism of Suwayd is sufficient for rejecting this Hadith via the chain of narration on his authority. This Hadith is also reported from other narrators than Suwayd. Ibn Al-Jawzy narrated it in his book "Al-'Ilal" on the authority of Ibn 'Isa from Ibn Abu Najih from Mujahid from Ibn 'Abbas. Ahmad ibn Hanbal ranked Ya'qub as a Da'if (weak) narrator. Al-Khatib narrated it through a chain of narration on the authority of Al-Zubayr ibn Bakkar from 'Abdul-Malik ibn Al-Majishun from

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'Abdul 'Aziz ibn Abu Hazim from Ibn Abu Najih from Mujahid from Ibn 'Abbas. 'Abdul-Malik Ibn 'Abdul 'Aziz ibn Al-Majishun was a Faqih (Muslim jurist) but he was weak in Hadith transmission. Abu

Dawud said, "He did not memorize Hadiths accurately." Al-Sajy said, "He is a weak narrator endowed with juristic reasoning." Mus'ab Al-Zubayry said, "He used to give Fatwas but was weak at Hadith narration." In his book Al-Talkhis Al-Habir, Ibn Hajar said, "Some narrators misreported this Hadith and mixed the chains of narration up. But some scholars supported it." It is further said that Abu Al-Walid Al-Bajy versified this report:

If a lover suffers love and dies,
he is truly a martyr, fellows
As reported from the reliable narrators
On the great authority of 'Ibn 'Abbas

Thus, it becomes evident through the above-mentioned clear Jarh (criticism of Hadith narrators) made on Suwayd regarding his failing to recognize the Hadiths he actually related after his loss of sight and his Tadlis, the fact that he did not clearly state in his narration that he heard the Hadith from earlier narrators, his lying and reporting Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith), are all sufficient reasons to judge this Hadith as unauthentic through all the chains of narrators that reported it. We also said that this Hadith is proven unauthentic via narration by Ya'qub ibn 'Isa and Al-Zubayr ibn Bakkar, for both Ya'qub and 'Abdul-Malik ibn Al-Majishun are weak narrators. Moreover, Ibn Qayyim Al-Jawziyyah, Ibn Ma'in, Al-Hakim, and others considered the Matn (text of a Hadith) unacceptable. Abu 'Abdullah ibn Al-Qayyim said, "The disapproved content of this report is sufficient to reject it."

A2: As stated in the answer to the first part of the question:

it is clear that the Hadith is not Sahih (authentic), for all the chains of narrators who reported it are weak and its Matn is rejected. With regards to those who print this Hadith on the sheets of calendars in Um Al-Qura (Makkah), it is possible that they might have quoted it without knowing that it is a weak Hadith. Perhaps if they know of its weakness, they will exclude it to save themselves from ascribing lies to the Prophet (peace be upon him) and deceiving people to block all possible means to evil. People need those who will protect them from evil not those who tempt them into it.

A3: The questioner's saying that publishing this Hadith exposes people to Fitnah (temptation) and encourages them to do evil and commit abominable acts, is true. Reality proves this. So this should be changed as far as one can, for the Prophet (peace be upon him) said: ("Whoever among you sees something evil, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling that it is wrong) and that is the weakest of Iman (Faith).") Narrated by Ahmad, Muslim, and the Compilers of Sunan from Abu Sa'id Al-Khudriy (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 4; Page No. 460)

Fatwa no. 5773 Q: Seiko Watch Corporation of Al-Huseiny and Partners distribute annual calendars for free as a means of propagating their products. To summarize, on the calendar paper showing the date of Muharram 23rd 1403 the following Hadith is written in bold print: Among the sayings of the Honorable Prophet: ("Whoever falls passionately in love but keeps chaste and hides love, will die as a martyr.") **This Hadith seems unauthentic; and Allah knows best. Allah (Exalted be He) says (what means):** (but over all those endowed with knowledge is the All-Knowing (Allâh).) **I wrote to Your Eminence in order to be acquitted of blame before Allah (Exalted be He) bearing in mind the severe threat for those who ascribe false statements to the Messenger (peace be upon him). In fact, calendars, newspapers, publications and booklets should be carefully revised with regard to the authenticity of the Ayahs and Hadith they quote. May Allah guide us all to all that He likes and all that pleases Him! I also hope that Your Eminence would advise whoever it may concern to do what you deem fitting and good in this regard.**

A: The above-mentioned Hadith is reported by Al-Khatib under the autobiography of 'Atiyyah Ibn Al-Fadl in the following wording: ("Whoever falls passionately in love but keeps chaste and then dies, will die as a martyr.") Its Sanad (chain of narrators) includes Ahmad Ibn Muhammad Ibn Masruq, who was listed among the weak narrators by Al-Dhahaby in his book "Al-Du'afa'" (Weak Narrators).

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He commented, "He is judged to be unreliable by Al-Daraqutny." The Sanad also includes Suwayd Ibn Sa'id Al-Daqqaq whose narration of Hadith is rejected. Although Muslim recorded Hadith on his authority in the Mutaba'at [Da'if (weak) Hadith based on authentic Hadith], Suwayd is judged by Imam Ahmad to be, "Matruk (a narrator whose Hadith transmission was discarded due to unreliability)." Its Sanad also includes Abu Yahya Al-Qattat, who is judged to be Da'if by more than one scholar.

He is also accused by Ibn Hibban to have committed serious mistakes due to a very weak memory that he was categorized among the unreliable narrators. Furthermore, the Hadith is recorded by Al-Khatib also under the autobiography of 'Uthman Al-Marwazy with the following wording, "Whoever falls passionately in love but keeps chaste and hides love and then dies, will die as a martyr." Its Sanad includes Suwayd Ibn Sa'id, about whom Ibn Ma'in said, "If I had a horse and a spear, I would fight against him." Moreover, Ibn Al-Jawzy said, "The Sanad of the Hadith relies heavily on him and is, therefore, unauthentic." Moreover, the Hadith is also recorded by Al-Hakim through many Sanads (chains of narrators), the most reliable of which is the one we have just dealt with. In addition, Ibn Al-Qayyim judged both the latter and former narrations of the Hadith to be fabricated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 7902

Q: May I submit the following question, hoping to receive an answer: The Messenger of Allah (peace be upon him) said, "We are ordered to leave them be with their religions." Is this Hadith authentically reported from the Messenger of Allah (peace be upon him), and if so, what is the degree of its authenticity?

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Can we apply its ruling nowadays, or has it been abrogated by another one? I would like to know if this Hadith is authentic or fabricated. Kindly, clarify this.

A: We do not know of any Hadith reported from the Prophet (peace be upon him) with the following wording: "We are ordered to leave them be with their religions", or even with the meaning of this. This Hadith is contrary to the teachings of the Book of Allah and the authentic Sunnah which incites people to convey the Law of Allah, and strive against those who do not respond.

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First question from Fatwa no. 9604

Q 1: The following is the text of a Hadith ascribed to the Messenger (peace be upon him) in which he is reported to have said, "O 'Aly do not sleep until you have done five things: 1-Reading the entire Qur'an. 2-Giving four thousand Dirhams in charity. 3-Visiting the Ka'bah. 4-Preserving your place in Paradise. 5-Placating your opponent."

'Aly (may Allah honor his face) said, "How can I do that, O Messenger of Allah?" The Messenger (peace be upon him) said, "Do you not know, O 'Aly, that if you recite 'Qul huwa Allaahu ahad' (i.e. Surah Al-Ikhlas) three times, it is as if you have recited the entire Qur'an.

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And that if you recite Surah Al-Fatihah four times, it is as if you have given four thousand Dirhams in charity? And that if you say: La ilaha illa-Allah wahdahu la sharika lah lahul-mulk walahul-hamd yuhyi wa yumit wa-huwa 'alakully shay'in qadir (There is no god but Allah Alone with no partner or associate. His is the Dominion and to Him be praise, He gives life and death and He is over all things wholly capable) ten times, it is as if you have visited the Ka'bah? And that if you say: La hawla wala quwwata illa Billah Al-'Aly Al-'Azhim (There is no power nor might except with Allah, The Most High, The Supreme) ten times, you will preserve your place in paradise? And if you say: Astaghfiru Allaha Al-'Azhim Al-Ladhi lailaha illa Huwa Al-Hay Al-Qayyum wa atubu ilayh (I seek forgiveness of Allah, the Almighty, beside Whom there is no god, the Ever-Living, the Self-Subsisting and Supporter of all, and I repent to Him) ten times, you will have placated your opponent?" O Eminent Shaykh! Please clarify the Sanad (chain of narrators) of this Hadith and tell us whether it is an authentic Hadith or not.

A: This Hadith has no basis; rather it is one of the fabricated reports and lies made up by some of the Shiites as has been pointed out by the Imams of Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 9562

Q: In an article in one of the daily newspapers issued in the United Arab Emirates, the writer mentioned that the Messenger of Allah (peace be upon him) said: "Contracts are binding on both parties except a contract which makes what is lawful to be unlawful or makes what is unlawful to be lawful."

(Part No. 4; Page No. 464)

Since what I have already memorized is: "Muslims, contract parties, are bound by the legal conditions they agree to except a condition...", or "Believers, contract parties, are bound by the legal conditions they agree to..." as related in the other narration, I searched for this Hadith in the books of Hadith which I have but I did not find it.

Could you please tell us the degree of authenticity of this Hadith in the wording mentioned by the writer?

A: We do not know a Hadith ascribed to the Messenger of Allah (peace be upon him) in which he said: "Contracts are binding for both parties ..." Rather, this is what some scholars understood from Islamic legal texts, such as the Saying of Allah (which means): ﴾O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.﴿ and His saying: ﴾O you who believe! Fulfil (your) obligations.﴿

So he expressed his own understanding in these words which you have quoted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 4; Page No. 465)

The fourth and fifth questions of Fatwa no. 9580

Q 4: What is the degree of authenticity of the following Hadith: "A time will come upon people when their sole concern will be their stomach (food), their sole joy will be drink, their sole aim will be women, and their sole religion will be their Dirhams and Dinars (money). These will be the evilest of creatures and they will have no share in the Hereafter." Or words said by the Prophet (peace be upon him) to that effect?

A: Basically, what you have mentioned is not a Hadith, as it is evident to us, and that is after our reviewing and perusing the books written in this regard. Very likely it is Mawdu' (fabricated) Hadith.

Q 5: I came across a Hadith quoted in a magazine, and I want to know its authenticity, and if there is truly a Hadith with this wording. It is said to be a Hadith Qudsy (Revelation from Allah in the Prophet's words) and the following is its text: (I, mankind, and Jinn are in a great serious state. I create, but others than Me are worshipped; I give, but others than Me are thanked!)

A: This Hadith was stated in the book entitled Al-Ithafat Al-Sunniyah on the authority of Mu'adh (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Allah (may He be Blessed and Exalted) says: 'I, mankind and Jinn are in a great serious state. I create, but others than Me are worshipped! I give, but others than Me are thanked!'")

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The third question of Fatwa no. 5729

Q3: What is the degree of authenticity of the following reports: "Love of one's country is part of Iman (Faith)," "Cleanliness is part of Iman," "Saving is half of subsistence," and "Economy is half of subsistence," and are they Hadith or just sayings?

A: The phrases you mentioned are not Hadith reported from the Prophet (peace be upon him); they are just sayings that people have become accustomed to using.

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The seventh question of Fatwa no. 2768

Q7: The following are two Hadiths attributed to the Messenger of Allah (peace be upon him): "Do not make water the end of your meal" and "We judge by what is apparent and Allah judges what is inwardly hidden." We looked for them in the reference books of the Sirah (the Prophet's biography) and the Sunnah (whatever is reported from the Prophet), but could not find them. Please advise us regarding their authenticity.

A: Firstly: Hadith: "Do not make water the end of your meal", we could not find it after looking in the most likely references and it appears to be Mawdu' (fabricated Hadith). **Secondly: Hadith:** "We judge by what is apparent and Allah judges what is inwardly hidden", was mentioned in: "Kashf Al-Khafa' wa-Muzil Al-Ilbas 'amma Ishtahara min Al-Ahadith 'ala Alsinat Al-Nas", with the following wording:

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"I have been ordered to judge by the apparent and Allah judges the inward." Al-'Iraqy asserted that there is no basis to this report with this wording, as did Al-Mizzy and others, but the meaning is given in many Hadith. You can refer to "Kashf Al-Khafa'" for further elaboration. There is a famous Hadith on the authority of Umm Salamah related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that indicates this meaning.

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Q8: Is this a Hadith or just a saying of one of the Sahabah (Companions of the Prophet): "Teach your sons swimming, archery, and horsemanship"?

A: We have not found this Hadith with these words, but some parts of it have corroborating reports showing that there is some basis to it, as mentioned in "Kashf Al-Khafa'" by Al-'Ajluny and "Al-Jami' Al-Saghir" by Al-Suyuty.

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The sixth question of Fatwa no. 8938

Q 6: The Messenger of Allah (peace be upon him) said: "If you shake hands with the Christians purify yourselves." So should we wash our hands after shaking hands with them or perform Wudu' (ablution) the way we do before offering Salah (Prayer)? Please give us a clear and convincing answer, because we live among non-Muslims. There is neither Might nor Power save with Allah!

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A: This Hadith is not Sahih (authentic). It came in the book "Al-Fawa'id Al-Majmu'ah" as follows: ("Anyone who shakes hands with a Jew or a Christian should perform Wudu' and wash their hands.")
It was related by Ibn 'Ady on the authority of Ibn 'Abbas (may Allah be pleased with them) attributed to the Prophet (peace be upon him) as a Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). He commented saying, "It is not authentic." The Sanad (chain of narrators) includes Ibrahim ibn Hani', who is an unknown narrator who used to narrate fabricated reports. Al-Kinany mentioned it in: "Tanzih Al-Shari'ah", and said, "It is not authentic."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 8689

Q: My question is regarding the authenticity of the following Hadith: It was narrated that the Prophet (peace be upon him) said: (Those who neglect Salah (prayer), will be punished by Allah with fifteen punishments: six of the punishments are in the worldly life, three at the time of death, three in the grave and three on resurrection. The six that afflict the person in the worldly life:1- Allah takes away blessings from their age. 2- Allah erases the signs of piety from their face. 3- They will not receive reward from Allah for any good act they do.

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4- Their supplication will not be uplifted to heaven. 5- They will be detested by all creatures in the worldly life. 6- They will have no share in the supplications of righteous people.

The three that afflict them at the time of death: 1- They die humiliated. 2-They die hungry. 3- They die thirsty, even if they drink the water of all seas.

The three that afflict them in the grave: 1- Allah tightens their graves and presses them till their ribs smash. 2- Allah sets fire with embers in their grave. 3- Allah empowers a great snake called "Al-Shuja' Al-Aqra'" to strike them for abandoning Subh (Dawn) Prayer from morning time till noon, and for missing Zhuhr (Noon) Prayer from noon time till afternoon and so on... so that every time it (the snake) strikes them, they sink seventy yards under the earth.

Finally, the three that afflict them on the Day of Resurrection: 1- Allah will authorize one to drag them in Hellfire on their faces.

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2- Allah will look at them with anger at the time of Judgement so much so that the flesh of their face will fall down. 3- Allah (Exalted be He) will punish them severely and no one will be able to help them, then Allah will order them to be thrown in Hellfire; the worst place for settlement.)

A: This Hadith is Batil (False), Al-Hafizh Ibn Hajar said in [Al-Lisan]: This Hadith was fabricated by Muhammad Ibn 'Aly Ibn Al-'Abbas Al-Baghdady Al-'Attar, who claimed that Abu-Bakr ibn Ziyad Al-Naysabury reported it on the authority of Al-Rabi' on the authority of Al-Shafi'y on the authority of Malik on the authority of Summy on the authority of Abu-Salih on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated it from the Prophet (peace be upon him): (Those who neglect Salah (prayer), will be punished by Allah with fifteen punishments...), this Hadith is clearly false; it is among the Hadiths (fabricated by) the Sufis. This was also the opinion of Al-Dhahaby in [Al-Mizan].

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Fatwa no. 1754

Q: 'Aly ibn Abu Talib (may Allah be pleased with him) said to the Messenger of Allah (peace be upon him), "Ask your Lord on our behalf from what thing He created you?" The Prophet (peace be upon him) asked Allah, saying, "O my Lord! From what did You create me?" Allah (may He be Exalted and Glorified) replied, "I created you from the light of My Face.

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I divided the light of My Face into three portions; from one portion I created you, from the second I created your wives and from the third I created the ones who love you from among your Ummah (nation)." Please explain the degree of authenticity of this Hadith.

A: This Hadith is falsely attributed to the Prophet (peace be upon him), and has no basis in the accredited books of Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad his family and his Companions!

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Fatwa no. 2637

Q: There is a Hadith reported in Sahih Al-Jami' Al-Saghir by Al-Suyuty, verified by Muhammad Nasir Al-Din Al-Albany, v. 6, p. 292, Hadith no. 35-2-7814, on the authority of Ibn 'Abbas and it is graded as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) Hadith.

Kindly, give us your opinion in terms of its Sanad (chain of narrators), and Matn (text of a Hadith). Assuming that it is a valid Hadith, is it in accordance with the Qur'an and the authentic Sunnah? When I read it, I had some doubts regarding the meaning it implies as well as its wording due to the following: Firstly: Singling out Al-'Abbas with this Hadith and all its narrations are reported on his authority. Secondly: It contains what means that Allah will forgive all sins "past and present, intentional and unintentional, minor and major".

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Thirdly: It says that one may offer Salat-ul-Tasabih (Prayer of glorification) once a day, if they cannot, then once a week, a month, a year, or once in a lifetime.

A: There is no proof that this Hadith can be attributed to the Prophet (peace be upon him), rather it is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Some scholars classified it under the category of Mawdu'at (fabricated Hadiths), and the meaning it implies has no basis in the Book or the Sunnah. This Hadith is known as the Hadith of Salat-ul-Tasabih (Prayer of glorification).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2808

Q: I heard a Hadith Qudsy (Revelation from Allah in the Prophet's words) repeated by some people, which states, "O My servant! Obey me and you will be a divine servant who orders a thing to be and it will be." Is this Hadith Sahih (authentic) or not?

A: This Hadith is not found in any of the books of Sunnah. Its meaning also shows that it is Mawdu' (fabricated Hadith), as it equals between a weak human being and the Creator, and makes them partners! Indeed, High Exalted is Allah above having a partner in His Dominion.

Believing in this is considered Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship), as Allah (Exalted be He) is the One Who orders anything to be and it will be, as He says (what means), ﴿Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7586

Q: I read a Hadith Qudsy (Revelation from Allah in the Prophet's words) in the book entitled "Minhaj Al-Salihin min Ahadith wa Sunnat Khatam Al-Anbia' wa Al-Mursalin" by 'Iz Al-Din Bulayq. It is mentioned under the chapter on Divine Hadith and it is as follows: ("Allah (may He be Glorified and Exalted) revealed to Dawud (David): By My Glory! No servant seeks protection with Me, instead of My creatures, I know that from his intention, and the heavens and whatever is in them and the earths and whatever is in them conspire against him, but I shall give him from that a way out. And no servant seeks protection with a creature, instead of Me, I know that from his intention, but I will cut all means of heaven from between his hands and settle air beneath his feet (i.e., no earth to stand on). And no servant obeys Me, but I shall give him before he asks Me, answer him before He calls on Me and forgive him before he seek forgiveness from Me.") **Related by Tammam, Ibn 'Asakir and Al-Daylamy on the authority of 'Abdul-Rahman ibn Ka'b from his father.**

According to what is mentioned in the introduction of this book, the author claims that he does not relate controversial Hadiths and he excludes Da'if (weak) and Mawdu' (fabricated) Hadiths.

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So, we considered it a reliable book but after a while I read in the book entitled "Silsilat Al-Ahadith Al-Da'ifah wa Al-Mawdu'ah" by Al-Albany that this Hadith is Mawdu'. Therefore, I would like to know the degree of authenticity of this Hadith? Can we narrate it or not? What is your opinion on the book entitled "Minhaj Al-Salihin", is it a reliable book of Hadith? Also, what is your opinion on the book entitled "Silsilat Al-Ahadith Al-Da'ifah wa Al-Mawdu'ah" by Al-Albany? Appreciate your guidance, may Allah reward you!

A: The Hadith you mentioned is Mawdu' (fabricated) as Shaykh Muhammad Nasir Al-Albany pointed out because its Sanad (chain of narrators) includes Yusuf ibn Al-Safar who was known for fabricating Hadiths. Hence, it is clear that "Minhaj Al-Salihin" includes sound and unsound Hadiths, so it is not a reliable book of Hadith. As for the book "Silsilat Al-Ahadith Al-Da'ifah wa Al-Mawdu'ah", its author was encyclopedic in the science of Hadith, skilled in analyzing and verifying whether they were sound or weak but sometimes he had some mistakes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 8707

Q 1: I heard a Hadith which states, "Anyone who makes a blind person cry, I will not intercede for them [on the Day of Judgment]."

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A: This Hadith - as far as we know - is baseless.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8224

Q: I read in the magazine entitled "Qafilat Al-Zayt", issue no. 120 of Dhul-Hijjah, 1404 A.H., under the title Banu Sa'd, Banu Al-Harith, Thaqif and Banu Malik. In page 28 of the magazine, I read an article which states, quoting Shaykh Zayid ibn Ahmad ibn Muhammad Al-Harithy, the judge of Banu Malik, that when the delegates came to the Prophet (peace be upon him), including the delegation of Banu Al-Harith, or Al-Azd, presided by Suwayd ibn Harithah, and they approached the Prophet (peace be upon him), he asked them, "Who are the people?" Their leader, Suwayd, said, "We are a group of believers." He (peace be upon him) said, "For every saying is a reality. What is the reality of your Iman (belief)?" Suwayd said, "Fifteen traits: ten of which your messengers asked us to believe in (i.e. the pillars of Iman and Islam), and five traits we acquired in the time of our Jahiliyyah (pre-Islamic time of ignorance). We are still sticking to them unless you dislike any of them (and so ask us to quit it)." The Prophet (peace be upon him) said, "What are these five traits?" Suwayd said, "Steadfastness when meeting the enemy, not taking pleasure in the enemies' misfortune, patience at the time of affliction, contentment with bitter destiny, and thankfulness at the time of prosperity."

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He (peace be upon him) said, "How an excellent five (traits) indeed! I shall tell you another five (traits) so that you return from me with twenty: do not gather what you will not eat; do not build what you will not live in; do not compete over a thing which tomorrow you shall leave; and fear Allah to whom you shall return; and desire that which you are heading to and in which you shall eternally dwell." When the people went away, the Prophet (peace be upon him) said, "Wise learned men who are almost, by their knowledge, like prophets."

Please find attached a copy of the above-mentioned magazine.

Please advise about the authenticity of the above Hadith, is it a Hadith authentically reported from the Prophet (peace be upon him), and that is its actual text and wording? Many thanks in advance, and may Allah reward you and guide you.

A: The conversation mentioned in this tale which took place between Suwayd, the head of the delegation, and the Prophet (peace be upon him), and the saying of the Prophet, "Wise learned men who are almost, by their knowledge, like prophets" was mentioned by Ibn Kathir in his book "Al-Bidayah wal-Nihayah", vol. 5, p. 106, when he related the arrival of the delegation of Al-Azd to the Messenger of Allah (peace be upon him). Its beginning was also mentioned by Ibn Hajar in his book entitled "Al-Isabah", in the biography of Suwayd Al-Azdy, on the authority of 'Alqamah ibn Yazid ibn Suwayd Al-Azdy, from his father, from his grandfather Suwayd Al-Azdy. 'Alqamah is unknown,

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so he cannot be taken as an authority, for what was stated by Ibn Hajar in his book "Lisan Al-Mizan": "'Alqamah ibn Yazid ibn Suwayd on the authority of his father, on the authority of his grandfather, is unknown, and he told a rejected narration which cannot be taken as an authority." Thus, this

narration is not true.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8050

Q: The Prophet (peace be upon him) is reported to have said: "When Allah, the Most Exalted, created Jibril (Gabriel, peace be upon him) in the best shape, and made for him six hundred wings, the length of each wing as what lies between the east and the west, he (Jibril) looked at himself and said, 'O my Lord! Have you created anything having a better shape than me?' Allah, the Most Exalted, said, 'No.' So Jibril stood and prayed two Rak'ahs in thankfulness to Allah, the Most Exalted, standing in each Rak'ah for twenty thousand years. On finishing the prayer, Allah, the Most Exalted, said, 'O Jibril! You have indeed worshipped Me as I ought to be worshipped. And none shall ever worship Me the way you have worshipped Me. But at the end of time there shall come an honorable, beloved Prophet, called 'Muhammad', whose nation will be weak and sinful. They will pray two Rak'ahs with forgetfulness and deficiency in short time, while busy with thoughts and having great sins. But My Majesty and My Might their prayer is more beloved to Me than yours. For their prayer is by My Command and you prayed without My Command.

Jibril said, 'O Lord! What have You given them in return for their worship.' Allah, the Most Exalted, said, 'I gave them the Paradise of Abode.' He sought permission from his Lord to see it, and Allah, the Most Exalted, granted him permission. Jibril came, spread all his wings and then flied. Every time he spread two wings, he crossed a distance of three thousands years; and every time he folded them, he crossed a similar distance. He flied like this for three hundred years, but he grew incapable and came down in the shade of a tree. He then prostrated to Allah, the Most Exalted, and said in his prostration, 'O my Lord! Have I reached half of it, or one-third of it, or one-fourth of it?' Allah, the Most Exalted, said, 'O Jibril! Were you to fly for three hundred thousands years and were I to give you strength like your strength, and wings like you wings, and you flied the like of what you have flied, you would not reach one-tenth of what I have given to the nation of Muhammad in return for two Rak'ahs of their prayer.'" End of quote

Following is another Hadith:

It is recorded on the authority of 'Aly Ibn Abu Talib (may Allah be pleased with him) that he asked the Prophet (peace be upon him) about the excellence of performing Tarawih (special supererogatory night Prayer in Ramadan) whereupon he said, "He who performs the Tarawih on the eve of the first night, becomes as cleansed of sins as when his mother gave birth to him. He who performs the Tarawih on the second night, his sins and the sins of his parents shall be forgiven if they were believers. He who performs the Tarawih on the third night, an angel proclaims from beneath the Throne: 'Your deed was devoted to Allah, i.e. it has been accepted by Allah, and your past sins have been pardoned.' He who performs the Tarawih on the fourth night obtains a reward equal to that of having read the Glorious Quran, the Injil (Gospel), the Tawrah (Torah) and the Zabur (Psalms). He who performs the Tarawih on the fifth night is given the reward for one who performs Salah in Al-Masjid Al-Haram, the Madinah Masjid (mosque) and Al-Aqsa Masjid. For one who performs the Tarawih on the sixth night is the reward of having circumambulated Al-Bait Al-Ma'mur (the Oft-frequented House), and all rocks and

trees will seek forgiveness on his behalf.

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He who performs the Tarawih on the seventh night, will be rewarded as if he had aided Musa (Moses, peace be upon him) in his conflict with Pharoah and Haman. The reward for performing the Tarawih on the eighth night is the same as that given to Ibrahim (Abraham, peace be upon him). He who performs the Tarawih on the ninth night will be rewarded as if he had worshipped Allah like the Prophet (peace be upon him) did. He who performs the Tarawih on the tenth night is endowed with the good provisions of this world and the Hereafter. He who performs the Tarawih on the eleventh night will meet his Lord on the day he dies as cleansed of sins as he was when his mother gave birth to him. He who performs the Tarawih on the twelfth night will come on the Day of Resurrection a happy and fortunate person, as radiant as the moon is on the fourteenth of the lunar month. He who performs the Tarawih on the thirteenth night will stand secure from fear on the Day of Resurrection. All the angels shall come to witness the Salah of one who performs the Tarawih on the fourteenth night and, therefore, Allah will not judge him on the Day of Resurrection. The angels carrying the Throne and the Chair shall invoke benedictions on one who performs the Tarawih on the fifteenth night. The one who performs the Tarawih on the sixteenth night receives acquittal, granting him immunity from the Hellfire and entitling him to enter Paradise. The one who performs the Tarawih on the seventeenth night receives the reward given to the Prophets. The one who performs the Tarawih on the eighteenth night an angel will give him these good tidings: 'O Servant of Allah! Allah is pleased with you, your mother and your father!' To one who performs the Tarawih on the nineteenth night, the highest degree of Paradise will be granted. He who performs the Tarawih on the twentieth night will be awarded the rank of the martyrs and the righteous. A pavilion of light will be made ready in Paradise and presented to him who performs the Tarawih on the twenty-first night. The one who performs Tarawih on the twenty-second night will arrive duly freed from sorrow and worry on the Day of Ressurection. For one who performs the Tarawih on the twenty-third night Allah will build them a city in Paradise. One who performs the Tarawih on the twenty-fourth night will have twenty-four supplications granted. Allah will relieve the person who performs the Tarawih on the twenty-fifth night from punishment of the grave.

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One who performs the Tarawih on the twenty-sixth night, will be given a reward equal to that of forty years of worship. The rewards for one who performs the Tarawih on the twenty-seventh night is that he will cross Sirat (the bridge over the Fire) like swift lightning on the Day of Resurrection. The status in Paradise of one who performs the Tarawih on the twenty-eighth night shall be raised by one thousand degrees. The one who performs the Tarawih on the twenty-ninth night will be granted by Allah the reward of one thousand accepted pilgrimages. To one who performs the Tarawih on the thirtieth night Allah will say, 'O My servant! Eat from the fruits of Paradise, bathe with the water of Salsabil and drink the Kawthar water! I am your Lord and you are My servant!'"

Sir, I have read such things in books authored by such people who say with their own tongues that which has nothing to do with our Sunnah, err and even disbelieve - we seek refuge with Allah. They also advise and direct people indulged in sins like those who withdraw (after their whisper) and whisper into the hearts of mankind - we seek Allah's refuge from the evils within ourselves, from our misdeeds and from afflicting our hearts

with trials. I borrowed a book entitled "Durratul-Nasihin" by a person who I think has not the least knowledge of religion called ‘Uthman Ibn Hasan Ibn Ahmad Al-Khubry. The author says he belongs to the great city of Constantinople. The following is included in his introduction to the book, “In this book I took great care aided by the Benefactor Lord. I excerpted from the Qur’an, in accordance with the order thereof, verses dealing with the description of Paradise and Hellfire. I also quoted some Hadith and tales about those who commit the act committed by the People of Lut that were so obscene and filthy, shedding light on

their position in this world as well as in the Hereafter and whether their punishment is stoning to death, drawing analogy with the punishment of male and female adulterers. Nevertheless, I wish that intelligent and great scholars correct my mistakes and omissions ...etc.”

Sir, I found myself obliged to write to you out of fear of Allah (Glorified and Exalted be He). In fact, I have once quoted a Hadith from the book aiming at - Allah knows - endearing Salah to some of my brothers and friends. May Allah guide you, me, and them to that which pleases Him. I have quoted to you the Hadith in their exact text as stated in the book "Duratul-Nasihin" which I have just referred to; it also contains other Hadith attributed to the Prophet (peace be upon him). I hope Your Eminence will enlighten me about it and tell me whether I am sinful for doing so. May Allah make you happy in this world and the Hereafter and grant you the rank of martyrs and the righteous. May Allah reward you for helping me, and for serving Islam and Muslims.

A: Both Hadiths are baseless. They are fabricated and attributed falsely to the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Sixth, seventh, eighth and ninth questions of Fatwa no. 7811

Q 6: It is narrated that the Messenger of Allah (peace be upon him) once saw a high-domed building, so he asked his Sahabah (Companions) about its owner, and they told him. Then when the man who built it wanted to greet the Messenger of Allah (peace be upon him), he turned away from him. The man asked the Sahabah (may Allah be pleased with them) for the reason, and they told him that this was because he built that dome. So, he went and demolished it. Upon doing that, the Prophet (peace be upon him) exchanged salutations with him when he saw him again. What is the degree of authenticity of the Hadith holding this meaning?

A: This Hadith is related by Abu Dawud and Ibn Majah with a difference in the wording. Its Sanad (chain of narrators) in Sunan Ibn Majah contains 'Eisa ibn 'Abd Al-'Ala ibn Abu Farwa whose reliability is unknown. Its Sanad in both Sunan of Ibn Majah and Abu Dawud also contains Abu Talhah Al-Asady and accordingly this Hadith is judged as Da'if (weak).

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Q 7: The Prophet (peace be upon him) said, "Whoever builds a house will be asked to carry it on the Day of Resurrection," or as said by the Prophet (peace be upon him). What is the degree of authenticity of this Hadith?

A: This Hadith was narrated by Al-Tabarany in his book entitled Al-Kabir, and by Abu Nu'aym in his book entitled Al-Hilyah on the authority of Ibn Mas'ud (may Allah be pleased with him) with the wording, ("Whoever constructs a building exceeding their need will be ordered to carry it over their neck on the Day of Resurrection.") Al-Dhahaby narrated it in

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his book Al-Mizan and declared that it is Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Moreover, Al-Hafizh Al-'Iraqy stated that its Sanad (chain of narrators) involves discontinuity and weakness.

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Q 8: The Messenger of Allah (peace be upon him) said, ("If a Muslim builds a building that is higher than seven cubits ...") or as said by the Prophet (peace be upon him). What is the degree of authenticity of this Hadith?

A: This Hadith was narrated by Al-Tabarany in his book entitled Al-Kabir on the authority of Anas (may Allah be pleased with him) with the wording, ("Anyone who builds a building that is higher than ten cubits, a caller from heaven will call upon them, saying, 'O enemy of Allah! Where do you want (to reach)?'") and with the wording, ("If a Muslim man builds a building that reaches seven or nine cubits high, a caller from heaven will call upon him (saying): 'Where (higher) are you going, O you most wicked person!'") Its Sanad (chain of narrators) includes Al-Rabi' ibn Sulayman Al-Himyary. Moreover, it was mentioned by Al-Dhahaby in his book entitled Dhayl Al-Du'afa' (a book written specifically about weak narrators).

These Hadith can not stand as evidence for banning high buildings. However, in his Sahih (Authentic Hadith book), Muslim narrated on the authority of 'Umar ibn Al-Khattab (may Allah be pleased with him) that the Prophet (peace be upon him) said in an answer to Jibril (Gabriel, peace be upon him) when he asked him about the signs of the Last Hour, (...when you see the barefooted, naked, destitute shepherds vying with one another in constructing lofty buildings.) This Hadith is ranked as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish); it dispraises vying in the construction of towering buildings. Scholars held that it means the buildings that are built for the sake of showing off, pomposity and lavishness. Their view is supported by the connotations of "affectation" and "contention" which the word "vying" conveys (in the Hadith).

However, constructing many high buildings to serve as public facilities or housing units

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to provide housing for the needy and governmental employees, or for rent is allowed.

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Q 9: The Prophet (peace be upon him) said: ("The scholars are the heirs of the Prophets if they do not seek the satisfaction of the sultan.") **and:** ("The scholars are the heirs of the Prophets if they do not seek worldly pursuits.") **What is the degree of authenticity of these two Hadith?**

A: This Hadith is reported by Al-Hasan ibn Sufyan in his Musnad on the authority of Makhlad ibn Malik from Ibrahim ibn Rustum from 'Umar Al-'Abdy from Isma'il ibn Sami' from Anas ibn Malik with the following wording: ("The scholars are the trustees of the Prophets as long as they do not associate with the sultan or engage in worldly life. If they do, they have betrayed the Messengers, so avoid them.") Related by Al-'Aqily on the authority of Al-Hasan ibn Sufyan from Anas (may Allah be pleased with him) from the Prophet (peace be upon him).

Moreover, this Hadith was mentioned by Al-'Ajluny in his book entitled "Kashf Al-Khafa' Wa Muzil Al-Iltibas" with the same wording and said that according to the narration reported by Al-Hakim: "Detach yourselves from them".

The Sanad (chain of narrations) of this Hadith includes Ibrahim ibn Rustum, about whom Abu Hatim said: He was not trustworthy in his narration, and a follower of As-hab-ul-Ra'y (those who exercised personal reasoning to reach judgments in the absence of clear texts). He was also known for his knowledge in Fiqh (Islamic jurisprudence) and devoted worship.

'Uthman Al-Darimy asked Yahya ibn Ma'in about Ibrahim ibn Rustum and he replied that he is Thiqah (trustworthy).

Ibn 'Udayy also said that the Hadith reported by Ibrahim ibn Rustum were Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Furthermore, Al-Daraqutny said: He is well known, but not trustworthy in the narrations he reported from Qays ibn Al-Rabi'.

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Al-'Aqily said: He is Khurasany who always overlaps in terms of Sanad and Matn (text) of Hadiths, and cited evidence supporting his opinion. He was also mentioned by ibn Hibban in his book entitled Al-Thiqat, and said that he comitted many mistakes. The Sanad of this Hadith also includes 'Umar ibn Hafs Abu Hafs Al-'Abdy Al-Basry, about whom Imam Ahmad said: We abandoned his reported Hadiths and declared him a Da'if (weak) narrator. Zakariyya Al-Sajy also said that his Hadith is rejected. Yahya ibn Ma'in said also that Abu Hafs Al-'Abdy is not reliable, while Murrah said that Abu Hafs is not trustworthy. The same was said also by 'Aly Ibn 'Abdullah Al-Madiny and seconded by Abu Zur'ah Al-Razy who said that Abu Hafs Al-'Abdy is an insubstantial narrator, and that he did not know of any well-versed narrators who reported on his authority. Muslim ibn Al-Hajjaj also said that Abu Hafs 'Umar ibn Hafs is a Da'if narrator and Ahmad ibn Shu'ayb Al-Nasa'y said that 'Umar ibn Hafs Abu Hafs Al-'Abdy is not trustworthy. It is also said by Muhammad ibn Sa'd that 'Umar ibn Hafs Al-'Abdy was a Da'if narrator; they initially recorded Hadiths upon his authority, then they abandoned him.

Al-Bukhari said: 'Umar ibn Hafs Abu Hafs Al-'Abdy is not trustworthy and he died in 198 A.H. or in 200 A.H.. Ibn Al-Jawzy said: This Hadith is Mawdu' (fabricated Hadith), because Ibrahim is not well known, whereas Al-'Abdy said: Matruk (a narrator whose Hadith transmission was discarded due to unreliability).

Due to the weakness of the Hadith, the existence of corroborating reports for it do not make it eligible to be classified as Hasan Li Ghayrih (A Hadith judged Good by virtue of another Hadith when its weakness is so slight that it can be raised through another chain to the level of the Good Hadith).

However, assuming that it is acceptable, it blames the corrupt scholars who follow rulers seeking to gain their favor, attain high rank, prestige, wealth, and all possible worldly gains; therefore, they do not resist their evil, rather they help them in their injustice and disobeying the Shari'ah by consenting to what they do. These are the real bad counselors and the source of evil.

Unlike scholars who spare no effort to give them beneficial advice, guide them to the Truth to act upon it, and incite them to propagate virtue and prevent vice. These are the good and truthful counselors who are indispensable for rulers and just ruling, so as to achieve the welfare of the Ummah (nation) and preside over the people under the guidance of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 181

Q 1: I was confused after reading some Hadith in the books of Sunan (Hadith compilations classified by jurisprudential themes). It is related that Abu Dawud narrated that the Messenger of Allah (peace be upon him) said, ("Verily, every building is a misfortune for its owner, except what is essential to protect from heat, cold, beasts of prey, and the like.") **In another narration related by Al-Tabarany with a good Sanad (chain of narrators), he narrated that the Prophet (peace be upon him said,** ("If Allah wills evil for His servant, He makes adobes and mud abundant for them, so that they may indulge in building.") **He also related that the Prophet (peace be upon him) said,** ("If Allah wants to disgrace a servant, He makes them spend their money on building.") **Moreover, there is another narration that says,** ("Whoever constructs a building exceeding their need will be ordered to carry it on the Day of Resurrection.") **Al-Daraqutny and Al-Hakim related that the Prophet (peace be upon him) said,** ("Whatever expenses a servant spends (in the Cause of Allah), Allah is the One to replace it and indeed Allah is the Guarantor, except what is spent on (constructing) buildings or (committing) sin.") **It is also related by Al-Tirmidhy that he (peace be upon him) said,** ("A man is rewarded for whatever expenses he spends (in the Cause of Allah) except what he spends on 'dust' - or the narrator said: 'on buildings.'") **Al-Tirmidhy further related that the Prophet (peace be upon him) said,** ("All spending is in the Cause of Allah except constructing buildings, for there is no good (reward) in it.") **In addition, it is related by**

Abu Dawud and others that ("Once **Al-'Abbas** built a dome and the Prophet (peace be upon him) ordered him to knock it down. So he asked if he can give its price in charity, but the Prophet (peace be upon him) said, 'No, just knock it down.'") **It is also related by Abu Dawud and Ibn Majah that** ("The Messenger of Allah (peace be upon him) passed by a dome built on the door of a man from **Al-Ansar,** and said, 'What is this?' It was said, 'A dome built by so-and-so.' The Messenger of Allah (peace be upon him) said, 'Anything like that will be evil for its owner on the Day of Resurrection.' The man from Al-Ansar was informed of that and he knocked it down. Later, the Prophet (peace be upon him) passed by one afternoon but did not see it, so he asked about it and was told that the man had knocked it down once he heard what he had said. So he (peace be upon him) said, 'May Allah be merciful to him! May Allah be merciful to him.'") **In a narration by Ibn Abu Al-Dunya on the authority of 'Amir Ibn 'Ammar who narrated that the Prophet (peace be upon him) said,** ("If a man raises his building higher than seven cubits, a caller will call upon him (saying): 'O you most evil person! Where to?'") .

A: In the beginning, we will show the degree of authenticity of all the Hadith you have mentioned, and then we will give you the correct opinion regarding this issue. Let us start by the degree of authenticity of every Hadith:

1. The Hadith: ("Verily, every building is a misfortune for its owner...") is related by Abu Dawud on the authority of Anas. Al-Munawy cited in his book "Fayd Al-Qadir" the words of Ibn Hajar who said,

"All its narrators are trustworthy with the exception of the narrator from Anas, who is Abu Talhah Al-Asady, for he is an unknown narrator, and corroborating reports can be found in what was related by Al-Tabarany."

2. The Hadith: ("If Allah wills evil for His servant, He makes adobes and mud abundant for them, so that they may indulge in building") is related by Al-Tabarany with a good Sanad just as you have mentioned, while Al-Suyuty indicated in his book "Al-Jami' Al-Saghir" that it is Da'if (weak). Al-Munawy cited the words of Al-Haythamy who said: "All its narrators are Rijal Al-Sahih (narrators of Hadith compiled by Al-Bukhari and/or Muslim)

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except Shaykh Al-Bukhari (other than the famous Hadith compiler) but no one considered his Hadith to be Da'if." Al-Mundhiry said: "Al-Tabarany related it in all his three books of Hadith with a good Sanad." Al-Munawy said: "A group of scholars said it was related by Abu Dawud on the authority of 'Aishah." Al-'Iraqy said: "Its Sanad is good."

3. The Hadith: "If Allah wants to disgrace a servant..." Al-Suyuty said in "Al-Jami' Al-Saghir": "It was related by Al-Baghawy and Al-Bayhaqy in "Shu'ab Al-Iman" on the authority of Muhammad Ibn Bashir Al-Ansary who did not narrate any other Hadith. It was also related by Ibn 'Ady in his book "Al-Kamil" on the authority of Anas, and Al-Suyuty indicated that it is Da'if." Al-Munawy commented on the narration of Muhammad Ibn Bashir citing the words of Al-Haythamy who said: "It was related from him by his son Yahya, in case it was an authentic narration." The Sanad includes Salamah Ibn Shurayh about whom Al-Dhahaby said: "He is an unknown narrator." Al-Munawy commented on the narration of Ibn 'Ady on the authority of Anas while discussing the biography of Zakariyya Al-Misry Al-Waqqad, saying: "He is known for fabricating Hadith, and is considered a liar by Salih Jazarah and others." Al-Haythamy cited the words of Al-Tabarany who said: "The Sanad includes some narrators that I do not know."

4. The Hadith: ("Whoever constructs a building exceeding their need...") was deemed by Al-Suyuty in "Al-Jami' Al-Saghir" as Da'if, while Al-Munawy said in "Al-Mizan": "This is Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)." Al-Hafizh Al-'Iraqy said: "Its Sanad chain is weak and disconnected."

5. The Hadith: ("Whatever expenses a servant spends (in the Cause of Allah)...") is related by Al-Daraqutny and Al-Hakim. But its Sanad includes 'Abdul-Hamid Ibn Hasan Al-Hilaly whose Hadith are considered Da'if by a group of scholars.

6. The Hadith: ("A man is rewarded for whatever expenses they spend...") Al-Suyuty ascribed it in his book "Al-Jami' Al-Saghir" to Al-Tirmidhy who reported it on the authority of Khabbab

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Al-Suyuty indicated it to be authentic, while Al-Munawy did not pass any judgment on him. A Hadith carrying its meaning was narrated by Al-Bukhari and Muslim on the authority of Khabbab as Hadith Mawquf (a Hadith narrated from a Companion of the Prophet) with the following wording: ("A Muslim is rewarded (in the Hereafter) for whatever they spend (in the Cause of Allah) except for something that they spend on this dust.") It is considered to be Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration), since the like of this cannot be said by way of personal opinion.

7. The Hadith: ("All spending is in the Cause of Allah...") is related by Al-Tirmidhy on the authority of Anas, and Al-Suyuty indicated that it is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). After reporting it in the book

"Description of the Day of Resurrection," chapter on "Prohibition of Wishing for Death" Al-Tirmidhy said that it is Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration). Al-Munawy cited the opinion of Al-Sadr Al-Munawy who said that the Sanad includes Muhammad Ibn Humayd Al-Razy, Zafir ibn Sulayman, Shabib ibn Bishr, and Muhammad. Al-Bukhari said: "He is debatable, and was deemed by Abu Zur'ah as a liar, as for Zafir there is weakness concerning him, whereas Shabib is layyin (a kind of weak narrator)."

8. The Hadith: "Once Al-'Abbas built a dome..." is related by Abu Dawud as Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) from Abu Al-'Aliyah, and it is known that Hadith Mursal are classed among the Da'if.

9. The Hadith: "The Messenger of Allah (peace be upon him) passed by a dome..." is the cause of the previous Hadith and it has already been discussed.

10. The narration: "If a man raises his building higher than seven cubits..." is an Athar (narration from the Companions) and we do not know of anyone who classed it as Sahih (authentic). Al-Hafizh Ibn Hajar said in his book "Al-Fath" (vol. 11, p. 92) the following: "Another explicit dispraise of raising buildings is reported by Ibn Abu Al-Dunya from the narration of 'Imarah Ibn 'Amir who said: 'If a man raises his building higher than seven cubits, he will call be called: O you wicked person! Where to?' There is weakness in its Sanad although it is Hadith Mawquf."

All these Hadith and the ones similar to their meaning are either Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish), or not Sahih. The Hadith that can be taken as evidence dispraise those who construct high buildings for the sake of pomposity and extravagance. However, there is wide variance in conditions, people, places, and times. It is authentically related in the "Sahih" Book of Hadith by Muslim on the authority of 'Umar Ibn Al-Khattab (may Allah be pleased him) that Jibril asked the Prophet (peace be upon him) about the Signs of the Hour, and he said: ﴾...when you see the barefooted, naked, destitute shepherds vying with one another in constructing lofty buildings.﴿ Ibn Rajab commented on this Hadith saying: "It means that the most inferior will become the chiefs of people. They will have abundant wealth and will compete in constructing lofty buildings and decorating them." Al-Nawawy expressed a similar view in his book "Sharh Sahih Muslim" when commenting on this Hadith.

However, if the building is raised for a lawful purpose, such as providing shelter for the needy, as a means of earning, providing housing for one's dependants, or the like, we believe there is nothing wrong with that. Deeds are judged according to the intentions, as the Messenger of Allah (peace be upon him) said, ﴾"Actions are only according to intentions, and every person shall have but that which they intended."﴿ Related by Al-Bukhari and Muslim in their two Sahih books of Hadith on the authority of 'Umar (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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